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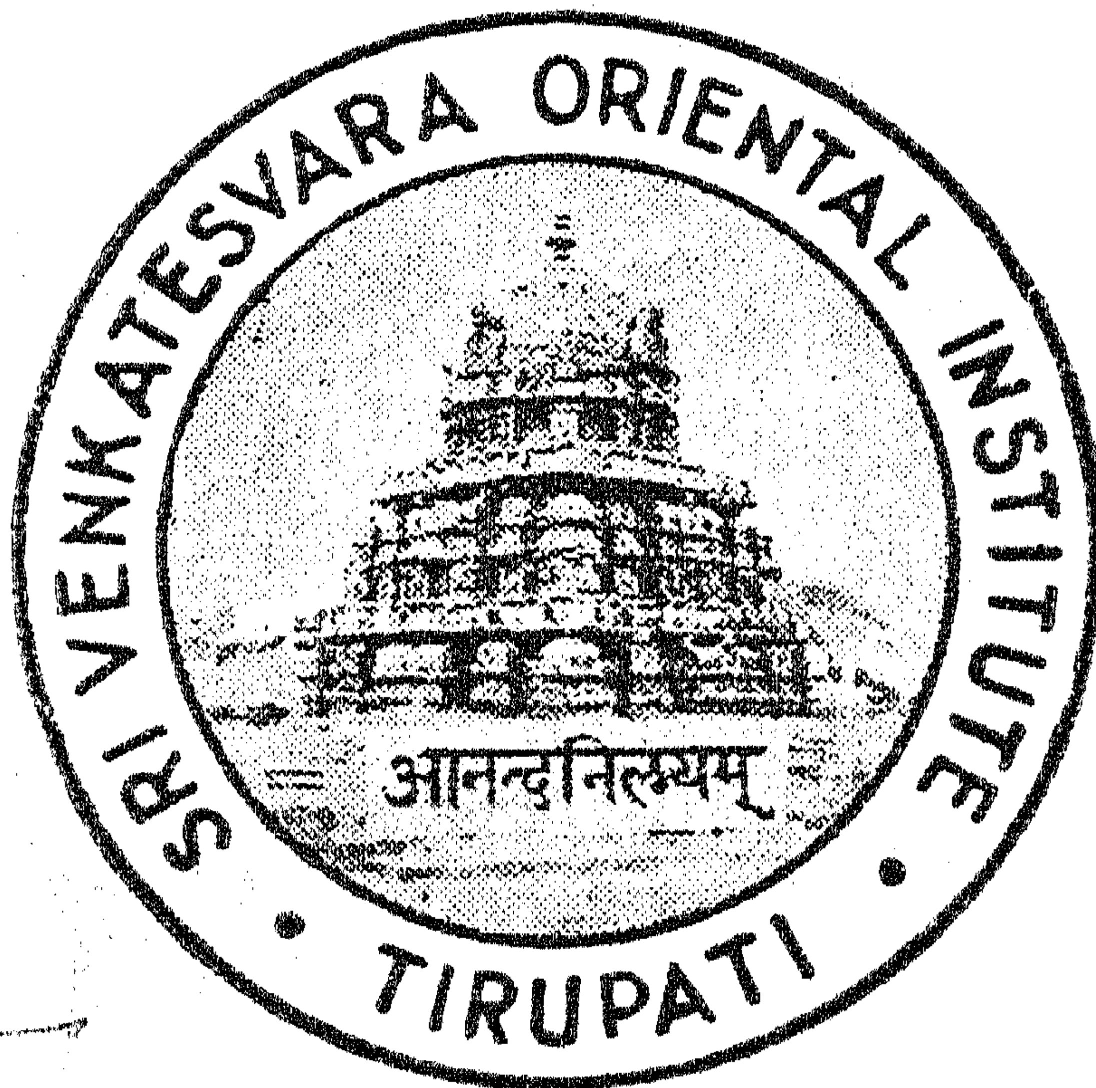
A GLOSSARY OF PHILOSOPHICAL TERMS

(SAMSKṚT - ENGLISH)

(Embracing all systems of Indian Philosophy)

BY

C. V. SHANKAR RAU, M.A.
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Tirupati



1941

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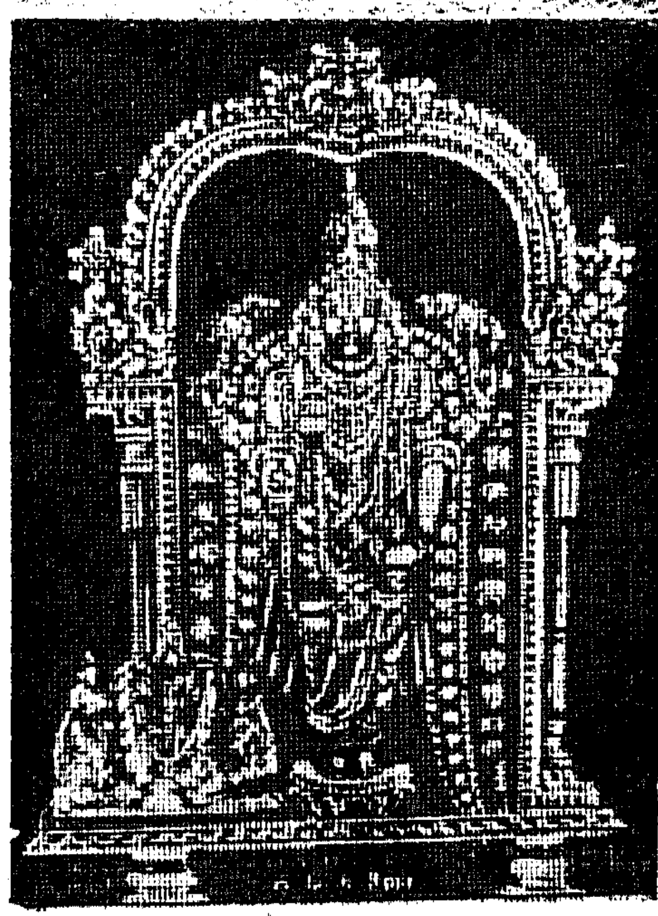
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A GLOSSARY OF PHILOSOPHICAL TERMS

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AT THE LOTUS-FEET

OF

LORD ŚRĪNIVĀSA

IS LAID

THIS GARLAND OF WORDS

OF

ETERNAL WISDOM



श्रियःपतिपदाम्भोजे ब्रह्मज्ञानपथाश्रया ।
मालेयं पदपुष्पाणां शङ्करेण समर्प्यते ॥

PREFACE

A Glossary of Philosophical Terms, as this small book is named, is meant to be a concise lexicon of Sanskrit terms with equivalent English expressions. The Glossary embraces all systems of Indian Philosophy, Sāṅkhya, Yoga, Nyāya, Vaiśeṣika, Mīmāṁsā, Vedānta, Bauddha, Jaina, and Pāñcarātra, with their glossatory ramifications. To suit the various senses in which a single Sanskrit term is used in different contexts or treatises, varying English words are mentioned; this will enable a choice of words to interpreters at their need. When a term is predominant or classical in any one system of Philosophy, that is denoted apart by a single abbreviating alphabet, such as, (*n*) for Nyāya, and (*y*) for Yoga. Nine abbreviations are printed at the commencement of the *Glossary*. In many cases where any technical term has been considered significant, pervasive or important, definitions (Lakṣaṇas) have been extracted from treatises in the foot-notes. I am indebted to the several learned translators, Indian and Foreign, for some of these equivalents and they have also been used with suitable alterations and adaptations whenever necessary. It is hoped that these English equivalents may, as time passes, become recognised and standardised as Anglo-Indian philosophical terms, just as in the field of Physical Sciences and Politics words have been coined and expressions have been devised to render foreign terms into Indian languages. The purpose of these pages is to add a facility to the work of the translator—a translator's task is hardly enviable—and if that purpose is in any manner achieved, I shall deem it a temporal gratification; and all apart, this

is my humble homage to the great Sages who were the original Seers of these philosophical concepts and worshipful Idols of Indian spiritual celebrity, and my humble adoration to Śrī Veṅkaṭeśvara, in whose Oriental Institute I have learnt the little that gave the incentive to this idea.

My thanks are due to Sarasvatīhṛdayālankāra, Śāradāvilāsa, etc., M. Krishnamachariar, M.A., M.L., Ph.D., M.R.A.S., the Director of the Institute, for his guidance and to Mr. N. Aiyaswami Sastri for helping me in revising the manuscript and in passing it through the Press.

TIRUPATI,
August 1941

C. V. SHANKAR RAU

A GLOSSARY OF PHILOSOPHICAL TERMS

ABBREVIATIONS

s	Sāṅkhya	m	Mīmāṁsā
y	Yoga	v	Vedānta
n	Nyāya	b	Bauddha
vs	Vaiśeṣika	j	Jaina

p Pāñcarātra

A GLOSSARY
OF INDIAN PHILOSOPHICAL TERMS

अ

अ *a*, Viṣṇu, a prefix-particle having negative sense.

अंश *aṁśa*, part, particle, component. – भूत *bhūta* forming part of.

अंशांश *aṁśāṁśa*, part of a portion (of a deity), secondary incarnation.

अंशिन् *aṁśin*, whole, having a share or parts.

अकनिष्ठ *akaniṣṭha*, (**b**) a kind of heaven.

अकल्पन *akalpana*, indeterminate, free from pride.

अकर्तृ *akartṛ*, (**s**) not an agent.

अकृताभ्यागम *akṛtābhyāgama*, unwarranted rise of the fruit of action which was not performed.

अकेवलत्व *akevalatva*, manifoldness.

अक्रमोत्पत्ति *akramotpatti*, simultaneous birth, orderless birth.

अक्षपाद *akṣapāda*, name of the sage Gotama, author of the Nyāyasūtras.

अक्षयनीवी *akṣayanīvī*, a permanent endowment.

अक्षर *akṣara*, imperishable, immortal, undecaying.

अखण्ड *akhaṇḍa*, undivided, whole, not fragmentary. – काल *kāla* time without division, unrelated time. – देश *deśa* undivided space. – बोध *bodha* undivided knowledge, massive understanding. – अकारवृत्ति *ākāravṛtti*, (**v**) becoming one with the nature of the Supreme Being. – उपाधि *upādhi*, (**n**) an indescribable quality.

अख्याति *akhyāti*, non-discrimination between cognition and memory.

अगोचर *agocara*, anything that is beyond cognizance of the senses; *e.g.*, Brahman.

अग्र *agra*, foremost, first, chief.

अघटितघटना *aghaṭitaghaṭanā*, accomplishment of the unaccomplished.

अङ्ग *aṅga*, part, component, body, subordinate division of a science as six Vedāṅgas; (**j**) name of the chief sacred texts of the Jainas; (**b**) name of the each member of the 12 causal links of Dependent Origination.

अचल *acala*, immovable.

अचित् *acit*, non-spirit, matter, material, devoid of understanding.

अचिन्त्य *acintya*, incomprehensible, inconceivable.

अचेतन *acetana*, non-conscious, non-self, inanimate, irrational, insensible.

अच्छेद्य *acchedya*, indivisible.

अजहल्लक्षणा *ajahallakṣaṇā*, one of the functions of words indicating the secondary sense without abandoning the primary one.

अजातवाद *ajātavāda*, (**b**) theory of non-origin of the universe.

अजीव *ajīva*, lifeless; (**j**) one of the 9 tattvas.

अज्ञ *ajña*, ignorant. – त्व – *tva*, ignorance.

अज्ञान *ajñāna*, non-cognizance, ignorance, Māyā, illusion, Prakṛti.

अणिमन् *aṇiman*, (**s**) atomisation, minuteness, fineness.

अणिष्ठ *aṇiṣṭha*, most minute.

अणीयस् *aṇīyas*, more minute than usual.

अणु *aṇu*, minute, what is subtle, atom. – त्व – *tva*, atomicity, subtlety, minuteness, smallness. – परिमाण – *parimāṇa*, atomic

size. – व्रत – *vrata*, (**j**) name of the 12 small duties of the lay men adhering to Jaina faith.

अतज्ज्ञ *atajjña*, not knowing that, (i.e.) Brahman and soul's identity.

अतथ्य *atathya*, untrue.

अतप *atapa*, (**b**) a class of deities among Buddhists.

अतिदेव *atideva*, surpassing the gods.

अतिदेश [1]*atideśa*, analogy; (**m**) indirect method of teaching. – वाक्य – *vākya*, assimilative proposition.

अतिपत्ति *atipatti*, passing beyond, lapse.

अतिप्रसङ्ग *atiprasaṅga*, unwarranted discussion.

अतिमात्र *atimātra*, much, exceeding the proper measure.

अतिरथ *atiratha*, great warrior (fighting from a car).

अतिरात्र *atirātra*, one of the seven somayāgas.

अतिरेक *atirēka*, surplus, excess.

अतिवर्णाश्रमिन् *ativarṇāśramin*, a yogin who has risen above all āśramas and dwell always within himself.

अतिव्याप्ति *ativyāpti*, (**n**) being too wide, redundance, over-applicability, unwarranted extension of a definition (a fault of a definition).

अतिशय *atiśaya*, peculiarity, superiority, some quality produced by some performance; (**j**) one of the superhuman qualities attributed to Jain Arhats.

अतिशून्य *atiśūnya*, transcending the void, devoid of attributes.

अतीत *atīta*, past existence.

1. अन्यधर्मस्य अन्यत्रारोपणमतिदेशः । स च पञ्चविधः, शास्त्रकार्यनिमित्तव्यपदेशरूपभेदात् ।

It is well explained in the following verse from the standpoint of the Mīmāmsakas :

प्रकृतात्कर्मणो यस्मात्तत्समानेषु कर्मसु ।
धर्मोऽतिदिश्यते येन अतिदेशः स उच्यते ॥

अतीन्द्रिय *atīndriya*, beyond sense perception.

अत्यग्निष्टोम *atyagniṣṭoma*, second of the modification of *jyotiṣṭoma* sacrifice.

अत्यन्ताभाव *atyantābhāva*, absolute (complete) non-existence.

अत्याधान *atyādhāna*, act of improving or placing upon.

अत्याहित *atyāhita*, extreme fear or danger.

अत्रप *atrapa*, destitute of shame.

अदम्भ *adambha*, free from deceit.

अदृष्ट *adṛṣṭa*, influence, fate, destiny.

अद्यतन *adyatana*, referring to today, the period of current day.

अद्रव्य *adravya*, non-matter.

अद्वय *advaya*, without a second, unique, non-duality.

अद्वितीय *advitīya*, without a second.

अद्वेष *adveṣa*, amity, want of aversion.

अद्वैत *advaita*, non-dual, monistic, absolute monism. – वाद – *vāda*, monism of Śaṅkara, doctrine of absolute monism of Śaṅkara.

अधर्म *adharma*, demerit, wrong or sinful action. – अस्तिकाय – *astikāya*, (j) category of adharma.

अधार्मिक *adhārmika*, unrighteous, unjust.

अधिकरण [1]*adhikaraṇa*, set of arguments, container, substratum.

अधिकार *adhikāra*, authority, chapter.

अधिकारिन् *adhikārin*, one who is qualified for a particular work, rightful person.

अधिगम *adhigama*, to study or read, to go up to, approach.

अधिदेव *adhideva*, presiding deity or god.

1. विषयो विशयश्चैव पूर्वपक्षस्तथोत्तरम् ।
निर्णयश्चैव पञ्चाङ्गं शास्त्रेऽधिकरणं स्मृतम् ॥

अधिपति *adhipati*, lord, head or chief. – प्रत्यय – *pratyaya*, (**b**) one of the four causes.

अधिभूत *adhibhūta*, objective world, the whole inanimate creation, supreme spirit.

अधिलोक *adhiloka*, on the universe.

अधिवासित *adhivāsita*, endowed with disposition.

अधिश्रयण *adhiśrayaṇa*, act or ceremony of placing over fire.

अधिषवण *adhiṣavaṇa*, hand press used for extracting and straining the soma juice.

अधिष्ठान *adhiṣṭhāna*, substratum, basis, seat, abode.

अध्ययन *adhyayana*, Vedic study.

अध्यवसाय *adhyavasāya*, mental determination, determinative cognition, apprehension.

अध्यात्मन् *adhyātman*, with reference to individual.

अध्यापन *adhyāpana*, instruction or lecture.

अध्याय *adhyāya*, chapter.

अध्यारोप *adhyāropa*, wrong imputation, allegation, wrong attribution.

अध्यास *adhyāsa*, substratum, superimposition, act of sitting over, false ascription. – प्रत्यय – *pratyaya*, repetitional cognition.

अध्याहार *adhyāhāra*, supply of the required word.

अध्येषण *adhyeṣaṇa*, asking for instruction.

अध्वन् *adhvan*, (**b**) time, road, way.

अध्वर *adhvara*, sacrifice, not injuring.

अध्वर्यु *adhvaryu*, chief priest in the sacrifice.

अनन्त *ananta*, boundless, infinite. – ज्ञान – *jñāna*, (**j**) infinite knowledge. – दर्शन – *darśana*, (**j**) infinite perception. – वीर्य – *vīrya*, (**j**) infinite energy. – सुख – *sukha* infinite bliss.

अनन्तर *anantara*, immediate.

अनन्यविषयात्मन् *ananyaviṣayātman*, having the mind fixed upon one object.

अनन्यापोह *ananyāpoha*, non-exclusion of others.

अनन्याश्रयत्व *ananyāśrayatva*, (**n**) state of being not dependent upon anything else.

अनर्थ *anartha*, undesired, unwanted.

अनवस्था *anavasthā*, infinite regress, absence of finality, endlessness, unsettledness.

अनागत *anāgata*, (**b**) future, not yet come into existence.

अनागामिन् *anāgāmin*, (**b**) non-returner.

अनागार *anāgāra*, houseless, vagrant ascetic.

अनादि *anādi*, beginningless, immemorial.

अनात्मन् *anātmam*, non-soul, non-self, nescience, corporeal.

अनारभ्यवाद *anārabhyavāda*, (**m**) detached statement about the sacrifice.

अनारभ्याधीत *anārabhyādhita*, (**m**) prescribed as detached subject.

अनाहत *anāhata*, (**y**) ten kinds of sounds that emerge from the middle of the twelve-petalled lotus or *cakra* of the heart in Tantraśastra.

अनित्य *anitya*, impermanent, non-eternal. – त्व – *tva*, impermanence.

अनिर्वचनीयख्याति *anirvacanīyakhyāti*, (**b**) indefinable apprehension, appearance of an indescribable substance.

अनिर्वाच्य *anirvācya*, indescribable.

अनिष्ट *aniṣṭa*, undesirable.

अनुकूल *anukūla*, favourable.

अनुग्रह *anugraha*, grace.

अनुज्ञा *anujñā*, consent, permission.

अनुत्पत्ति *anutpatti*, non-generation.

अनुदात्त *anudātta*, low tone, one of the three main accents in Vedas.

अनुद्भूत *anudbhūta*, unperceivable, unmanifested.

अनुपपत्ति *anupapatti*, inconclusive reasoning, failure of reasoning.

अनुपलब्धि *anupalabdhi*, (n) non-cognition, non-perception; (m) one of the instruments of knowledge.

अनुपलम्भ *anupalambha*, non-apprehension.

अनुपसंहारिन् [1]*anupasamhārin*, non-conclusive reason, a kind of fallacy.

अनुपूर्व *anupūrva*, regular, successive order.

अनुबन्ध *anubandha*, indispensable preliminary factors to any śāstra.

अनुभव *anubhava*, experience.

अनुभाग *anubhāga*, (j) one of the four bandhas=*rasa*.

अनुभाव *anubhāva*, sign or indication of feeling by look or gesture.

अनुभूत *anubhūta*, sub-perceptional.

अनुभूति *anubhūti*, same as Brahman, eternal consciousness or experience.

अनुमन्त्रण *anumantraṇa*, consecration by hymns and prayers.

अनुमा *anumā*, inference for given premises.

अनुमान [2]*anumāna*, inference, instrument of inference.

अनुमिति [3]*anumiti*, inference.

अनुमेय *anumeya*, inferable.

1. सर्वं नित्यं प्रमेयत्वात्। अत्र सर्वस्यैव पक्षत्वात् प्रमेयत्वहेतुः अनुपसंहारी। अन्वयव्यतिरेकदृष्टान्ताभावात्।

2. अनुमितिकरणमनुमानम्। तच्च धूमो वह्निव्याप्यः इति व्याप्तिज्ञानम्।

3. परामर्शजन्यं ज्ञानमनुमितिः।

अनुयोगिन् *anuyogin*, correlated substratum.

अनुलोमन् *anuloman*, natural order.

अनुवाद् *anuvāda*, repetition of what is already prescribed.

अनुवृत्ति *anuvṛtti*, following, continuity.

अनुशय *anuśaya*, *kleśa*, defilement, repentence.

अनुषङ्ग *anuṣaṅga*, application of words used in a previous sentence, connection of word with word or effect with cause.

अनुष्ठान *anuṣṭhāna*, pursuit, observance.

अनुसन्धान *anusandhāna*, (**vs**) fourth step in syllogism.

अनुसमय *anusamaya*, regular connection (as of words).

अनृत *anṛta*, false.

अनेकान्तवाद् *anekāntavāda*, scepticism.

अनेकान्तवादिन् *anekāntavādin*, sceptic, a Jaina, Arhat of Jaina.

अनेकाश्रित *anekāśrita*, (**vs**) dwelling in more than one.

अनैकान्तिक [1]*anaikāntika*, uncertain, inconclusive, indecisive, unsteady one of the five divisions of *hetvābhāsa* (fallacy).

अन्त *anta*, (**b**) extremity.

अन्तरङ्ग *antaraṅga*, inward, mind, intimate, interior, proximate.

अन्तराभव *antarābhava*, (**b**) existence between death and rebirth.

अन्तरिन्द्रिय *antarindriya*, (**v**) internal organ. मनस्, चित्त, बुद्धि, अहङ्कार.

अन्तरिक्ष *antarikṣa*, firmament, sky.

अन्तर्ज्योतिस् *antarjyotis*, inner life or spirit of light, enlightened inwardly.

अन्तर्धान *antardhāna*, disappearance.

अन्तर्ध्यान *antardhyāna*, internally meditation.

1. It is of three varieties: *Sādhāraṇa*, *asādhāraṇa* and *anupasam hārin*

अन्तर्यामिन् *antaryāmin*, Inner Being, pervader or ruler.

अन्त्यविशेष *antyaviśeṣa*, ultimate particularity.

अन्धतमस *andhatamasa*, blinding darkness, a kind of hell, a kind of nescience.

अन्न *anna*, food.

अन्यतम *anyatama*, one of many.

अन्यतर *anyatara*, one of the two.

अन्यथाख्याति *anyathākhyāti*, misapprehension, incorrect cognition, erroneous conception of the spirit; (s) assertion that something is not really what it appears to be according to sensual perception.

अन्यथानुपपत्ति *anyathānupapatti*, (n) invariable concomitance, inference from circumstances.

अन्यथासिद्ध *anyathāsiddha*, proved wrongly; (n) dispensable antecedent, accidental or remote circumstance which is not the true cause.

अन्यथोपपत्ति *anyathopapatti*, otherwise reasoning.

अन्यापोह *anyāpoha*, exclusion or negation of others.

अन्योन्याध्यास [1]*anyonyādhyāsa*, reciprocal attribution of identity.

अन्योन्याभाव [2]*anyonyābhāva*, mutual non-existence; (n) reciprocal negation of identity.

अन्योन्याश्रय *anyonyāśraya*, (n) mutual dependence or support, reciprocal relation of cause and effect.

अन्वय *anvaya*, affirmative premise; (n) inherence, natural order of words in a sentence, connection. – दृष्टान्त – *dṛṣṭānta*; (n) affirmative example. – व्यतिरेक – *vyatireka*, positive and negative proposition. – व्याप्ति – *vyāpti*, (n) positive or affirmative

1. जलव्योम्ना घटाकाशो यथा सर्वस्तिरोहितः ।
तथा जीवे च कूटस्थः सोऽन्योन्याध्यास उच्यते ॥

2. तादात्म्यसम्बन्धावच्छिन्नप्रतियोगिकाभावोऽन्योन्याभावः । यथा घटः पटो न भवति ।

concomitance. – सहचार *sahacāra*, (**n**) sequence of positive factors.

अन्ववसर्ग *anvavasarga*, permission to do as one likes.

अन्वागत *anvāgata*, connected.

अन्वाचय *anvācaya*, connecting of a secondary action with main action.

अन्वादेश *anvādeśa*, subsequent or repeated mention, referring to what has been previously stated.

अन्वारम्भणीया *anvārambhaṇīyā*, initiative ceremony.

अन्वाहार्यपचन *anvāhāryapacana*, southern sacrificial fire.

अपकर्ष *apakarṣa*, subtraction, diminution. – सम – *sama*, sophism in Nyāya.

अपदेश *apadeśa*, second step in a syllogism (statement of the reason.)

अपर *apara*, posterior, lower, next, less comprehensive. – त्व – *tva*, posteriority, proximity. – शैल – *śaila*, a sub-school of Buddhism. – सामान्य – *sāmānya*, inferior generality.

अपराङ्ग *aparāṅga*, posterior constituent.

अपरिच्छिन्न *aparicchinna*, uncircumscribed, undefined.

अपरोक्ष *aparokṣa*, visible.

अपवर्ग *apavarga*, ultimate goal, final emancipation, liberation.

अपवाद [1]*apavāda*, exception, rescission.

अपविद्या *apavidyā*, evil science.

अपसिद्धान्त *apasiddhānta*, false conclusion opposed to orthodox teaching or settled dogma.

अपान [2]*apāna*, out-breath, air exhaled.

अपाय *apāya*, annihilation, losing ; (**b**) place of punishment.

1. मा हिंस्यात् सर्वा भूतानि इत्युत्सर्गः । वायव्यं श्वेतमालभेत इत्यपवादः ।

2. अवाग्गमनवान् पाय्वादिस्थानवर्ती वायुः ।

zpārtha, useless.

zpūrva, (m) transcendental result, subtle influence, un-
een force, unprecedent. – विधि – *vidhi*, (m) injunction
f what is entirely unknown.

apekṣā, dependence. – बुद्धि – *buddhi*, enumerative cogni-
on, mental process of arranging and methodising.

zpoha, negation, exclusion, negation of what is possible,
ifferentiation.

य *apauruṣeya*, not man-made, superhuman.

त्ते *apratipatti*, incomprehension.

त *apratiṣṭhita*, unstable.

ख्यानिरोध *apratisaṅkhyānirodha*, (b) unplanned destruc-
on.

apratyakṣa, imperceptible.

apramāṇa, untrustworthy, unauthorised, immeasurable.

aprasiddha, unknown.

aprākṛta, non-natural, super-natural, transcendental.

ाल *aprāptakāla*, (n) inconsequential, inopportune, ill-
med.

य *aprāmāṇya*, invalidity, baselessness.

abrahman, non-self; (v) Māyā and its products.

zbhāva, non-existence, nullity, negation, antithesis.
आवरण – *āvaraṇa*, veil of non-existence.

न *abhigamana*, morning observance.

abhighāta, (s) inflection of injury, striking, attack.

abhicāra, magical formula for working a charm, emp-
yment of magical spells for malevolent purposes such as
lling of enemy, incantation.

प *abhijalpa*, address, conversation.

अभिज्ञा *abhijñā*, knowledge, intuition, supernatural faculty of the Buddha.

अभिधर्म *abhidharma*, (**b**) Buddhist metaphysics.

अभिधा [1]*abhidhā*, express or principal meaning of a word.

अभिधेय *abhidheya*, nameable or denotable thing. – त्व – *tva*, nameability.

अभिध्यान *abhidhyāna*, meditation, same as *cintanā*, desire.

अभिनिवेश [2]*abhiniveśa*, attachment, yearning; (**y**) ignorance causing fear of death, a kind of *kleśa*.

अभिप्राय *abhiprāya*, verdict, opinion, purpose, intention.

अभिभव *abhibhava*, suppression, prevailing predominance.

अभिभा *abhibhā*, phenomenon, apparition.

अभिभाविन् *abhibhāvin*, overwhelming, overpowering.

अभिमान *abhimāna*, egotistic feeling, attachment, love.

अभियुक्त *abhiyukta*, adept, revered personage.

अभिरति *abhirati*, (**b**) name of a world.

अभिव्यक्त *abhivyakta*, manifest.

अभिषव *abhiṣava*, pressing, drinking soma juice.

अभिसंस्कार *abhisamskāra*, (**b**) action.

अभेद *abheda*, non-difference, identity.

अभ्यास *abhyāsa*, repetition, practice, repeated meditation; (**m**) one of six pramāṇas for *karmabheda*.

अभ्युदय *abhyudaya*, prosperity.

अभ्युपगम *abhyupagama*, hypothetical assumption or admission, supposition. – सिद्धान्त– *siddhānta*, admitted axiom.

1. (**n**) शब्दशक्तिः । स मुख्योऽर्थः तत्र मुख्यो व्यापारोऽस्याभिधीयते । (**m**) विधिसमवेतवधिव्यापारीभूतपदार्थः ।

2. See Yogasūtra, I, 24.

अमुक्त *amukta*, non-liberation, bondage.

अमूर्त *amūrta*, not-limited-in-existence, incorporeal (substance).

अमृत *amṛta*, ambrosia, immortal, residue of sacrifice. – त्व – *tva*, final bliss, deathless stage.

अमोह *amoha*, freedom from delusion.

अयथार्थ *ayathārtha*, erroneous. – अनुभव – *anubhava*, erroneous experience.

अयन *ayana*, way, final absolution, sixth part of the year.

अयस्कान्त *ayaskānta*, magnet.

अयुक्त *ayukta*, unsuitable, nugatory.

अयुतसिद्ध *ayutasiddha*, inseparable.

अयोगव्यावृत्ति *ayogavyāvṛtti*, removing the non-existence of something.

अरूप *arūpa*, not true, formless, unmanifest. – ज्ञान – *jñāna*, formless trance. – लोक – *loka*, immaterial world. – राग – *rāga*, (**b**) desire for relish in the world of non-matter.

अर्थ *artha*, object, purpose, wealth, context, substance. – कर्मन् – *karman*, (**m**) main act opposed to *guṇakarman*. – वाद[1] – *vāda*, explanatory or laudatory passage, exegesis. – अध्यास – *adhyāsa*, super imposition of objects. – आपत्ति[2] – *āpatti*, circumstantial inference, implication, postulation, presumption ; (**m**) deduction of a matter from that could not else "be."

अर्थान्तर *arthāntara*, different meaning, irrelevancy.

अलातचक्र *alātacakra*, whirling, fire-brand.

1. स्तुतिर्निन्दापरकृतिपुराकल्प इत्यर्थवादः, Gautamasūtra.
प्रकरणप्रतिपाद्यस्य तत्र तत्र प्रशंसनमर्थवादः ।

This is of three kinds according to Laugākṣi: गुणवादो विरोधे स्यात् अनुवादोऽवधारिते । भूतार्थवादस्तद्धानादर्थवादस्त्रिधा मतः ॥

2. One of the pramāṇas according to Mīmāṁsakas.

अलिङ्ग *aliṅga*, unresoluble primary matter.

अलोभ *alobha*, disinterestedness.

अलौकिक *alaukika*, extra-normal.

अवकाश *avakāśa*, free space, place, opportunity.

अवक्षेपण *avakṣepaṇa*, throwing down.

अवचर *avacara*, (**b**) region (three), plane of existence.

अवच्छिन्न *avacchinna*, delimited.

अवच्छेदक *avacchedaka*, delimiting. – तावाद – *tāvāda*, delimitation theory.

अवच्छेद्य *avacchedya*, delimitable.

अवतार *avatāra*, descent, incarnation, manifestation, introduction.

अवदान *avadāna*, (**m**) setting apart for the purpose of sacrifice; (**b**) glorious act.

अवधान *avadhāna*, attention, care.

अवधारण *avadhāraṇa*, assertion.

अवधि *avadhi*, limit.

अवनी *avanī*, earth.

अवभास *avabhāsa*, appearance.

अवयव *avayava*, limb, member, member of a syllogism, component part.

अवयविन् *avayavin*, composite structure or product, whole.

अवर *avara*, end, limit, lower.

अवरोध *avarodha*, (**y**) suspension of breath.

अवलम्बन *avalambana*, basis or hold.

अवस्था *avasthā*, state, condition.

अवान्तरप्रकरण *avāntaraprakaraṇa*=अङ्गभावनाप्रकरण *aṅgabhāvanāprakaraṇa*.

अवान्तरप्रलय *avāntarapralaya*, minor dissolution.

अविकल *avikala*, uninjured, unmutilated, not separated.

अविकल्प *avikalpa*, indefinite (first) impression, devoid of constructive thought.

अविगीत *avigīta*, not contradictory to Vedic tradition.

अविघात *avighāta*, non-obstruction.

अविद्या [1]*avidyā*, wrong knowledge, ignorance, nescience, folly, illusion, undifferentiated consciousness; (**y**) a kind of *kleśa*.

अविनाभाव *avinābhāva*, invariable relation.

अविनाशिन् *avināśin*, what is undecaying, real existence.

अविप्रणाश *avipraṇāśa*, a dharma postulated by some school of Buddhists as being produced after every action performed.

अविभाग *avibhāga*, undivided.

अविरोध *avirodha*, non-inconsistent, non-contradiction.

अविवेक *aviveka*, non-discrimination, foolishness.

अविशिष्ट *aviśiṣṭa*, undistinguished, unqualified.

अविसंवादिन् *avisamvādin*, not contradictory.

अव्यक्त *avyakta*, unmanifested.

अव्यय *avyaya*, eternal, imperishable, grammatical particle, an indeclinable.

अव्याप्ति [2]*avyāpti*, (**n**) partial inapplicability, inadequate pervasion of a proposition.

अव्याप्यवृत्ति [3]*avyāpyavṛtti*, (**vs**) partial inherence as to the time and space.

अव्युत्पन्न *avyutpanna*, illiterate, not formed according to the prescribed rules.

1. See Yogasūtra, I, 24. This s used in various senses in the several systems of philosophy.

2. लक्ष्यैकदेशे लक्षणस्यासत्त्वमव्याप्तिः ।

3. अव्याप्यवृत्तिः क्षणिको विशेषगुण उच्यते ।

अशक्तसूचन *aśaktasūcana*, (**n**) not indicating what is possible.

अशक्ति *aśakti*, inability.

अशनाया *aśanāyā*, hunger.

अशेषभुवनाधार *aśeṣabhuvanādhāra*, support of the whole world.

अष्टाक्षरी *aṣṭākṣarī*, the 8 syllabled *mantra*. See द्वय.

असंस्कृत *asaṃskṛta*, uncompounded (element), uncomposite element.

असंक्रान्ति *asaṃkrānti*, absence of translocation.

असंङ्कीर्ण *asaṅkīrṇa*, unmixed.

असंख्याति *asaṅkhyāti*, (**b**) non-being's apprehension.

असङ्गत *asaṅgata*, inconsistent.

असंज्ञिता *asañjñitā*, unconsciousness.

असंज्ञिसमापत्ति *asañjñisamāpatti*, (**b**) ecstacy with loss of consciousness.

असत् *asat*, non-being, non-real, non-existence.

असत्तावाद *asattāvāda*, (**v**) doctrine of non-existence.

असपक्ष *asapakṣa*, (**n**) same as *vipakṣa*, not similar to the minor term.

असमवायिकारण [1]*asamavāyikāraṇa*, (**n**) non-inherent or accidental.

असम्भव *asambhava*, impossible to happen.

असम्भावना *asambhāvanā*, absence of right understanding, doubt.

असाधारण *asādhāraṇa*, not common, special. – धर्म – *dharma* specific feature.

असिद्ध [2]*asiddha*, (**n**) untrue, unproved, un-established, conclusion or reason unproved.

असिद्धि *asiddhi*, (**n**) not achieving what is promised.

1. गुणकर्ममात्रवृत्ति ज्ञेयमथाप्यसमवायिहेतुत्वम् । यथा तन्तुयोगः पटस्य ।

2. This is of three kinds: *āśrayāsiddha*, *svarūpāsiddha* and *vyāpyatāsiddha*

अस्तिकाय *astikāya*, (**j**) category. There are five such categories : *jīva*, *pudgala*, *dharma*, *adharma*, *ākāśa*.

अस्तेय *asteya*, not committing theft.

अस्त्र *astra*, divine weapon.

अस्मिता [1]*asmitā*, (**y**) non-perception of the difference between the self and intellect, a kind of *kleśa*. – मात्र – *mātra*, (**y**) a kind of *samādhi*.

अहम् *aham*, myself, I, ego, I-sense.

अहङ्कार *ahaṅkāra*, I-conciousness, egoism, I-principle, personality substance.

अहन्ता *ahantā*, I-ness, one of the 25 elements in Sāṅkhya philosophy.

अहंप्रत्यय *ahampratyaya*,, notion of ego.

अहिंसा *ahimsā*, non-violence.

अहीन *ahīna*, sacrifice lasting several days.

आ

आकरज *ākaraja*, mine-born.

आकस्मिक *ākasmika*, per chance, providential.

आकाङ्क्षा *ākāṅkṣā*, expectancy, question.

आकार *ākāra*, form, configuration, character, figure.

आकाश *ākāśa*, ether, sky, void space.

आकिञ्चन्यायतन *ākiñcanyāyatana*, (**b**) plane of nothingness.

आकृति *ākṛti*, form, configuration general and distinct form of the material object (*avayavasamsthānaviśeṣa*).

आकुञ्चन *ākuñcana*, contraction, bending forward.

आकूत *ākūta*, impulsion, idea, intention.

आक्ष *ākṣa*, pertaining to the senses, perceptional.

आक्षेप *ākṣepa*, objection.

1. दृग्दर्शनशक्त्योरेकात्मतैवास्मिता । Yogasūtra, I, 24.

आख्यायिका *ākhyāyikā*, illustrative tale.

आगम *āgama*, verbal testimony, treatise, science.

आगमापायिन् *āgamāpāyin*, transient.

आग्नीध्र *āgnīdhra*, one of the 16 priests in the soma sacrifice.

आचमन *ācamana*, sipping the water in a prescribed manner from the palm, rinsing the mouth.

आचार *ācāra*, rules of conduct.

आचार्य *ācārya*, teacher, instructor, revered.

आतिवाहिक *ātivāhika*, (**s**) transporting body.

आत्मन् *ātman*, soul, ego, self. – ख्याति – *khyāti*, (**b**) self-apprehension. – तत्त्व – *tattva*, real quality of the soul. (आत्म) भाव – *bhāva*, one's own body. – भावानिर्यातना – *bhāvaniryātanā*, self-surrender. – विद्या – *vidyā*, knowledge of the soul. –साक्षात्कार *sākṣātkāra*, self-realisation. – हविस् – *havis*, self offered as *havis*. – आश्रय – *āśraya*, self-dependence.

आत्मीभाव *ātmībhāva*, becoming one with self.

आत्यन्तिक *ātyantika*, complete, entire, final, ultimate.

आदरप्रत्यय *ādarapratyaya*, regardful cognition.

आदि *ādi*, origin, beginning. – कर्मिक – *karmika*, (**b**) novice. – शक्ति – *śakti*, primeval power or energy or force.

आदीनव *ādīnava*, (**b**) defect, disadvantage.

आदेश *ādeśa*, substitute in grammar, teaching, order, mandate, precept.

आधार *ādhāra*, substratum, container, receptacle.

आधिदैविक *ādhidaivika*, pertaining to gods; (**s**) caused by divine agencies, proceeding from the elements.

आधिभौतिक *ādhibhautika*, elementary; (**s**) caused by animate beings.

आधेय *ādheya*, what is contained, sustained, supported.

आनन्द *ānanda*, bliss, joy, pleasure.

आनुपूर्वी *ānupūrvī*, order.

आनुमानिक *ānumānika*, inferential.

आनुश्रविक *ānuśravika*, (**s**) known through Veda.

आनुषङ्गिक *ānuṣaṅgika*, following as necessary result.

आपस् *āpas*, water.

आप्त *āpta*, reliable person, truth-teller. – वचन – *vacana*, the word of a reliable person.

आभास *ābhāsa*, reflection, semblance. – वाद – *vāda*, semblance theory.

आभोग *ābhoga*, immediate or direct experience.

आम्नाय *āmnāya*, tradition, scripture.

आयतन *āyatana* (**b**) sensory receptacle (12), base of mental action.

आयुस् *āyus*, vitality, age.

आयोजन *āyojana*, concretive activity.

आर *āra*, good, awe.

आरम्भ *ārambha*, (**m**) beginning activity. – वाद – *vāda*, (**n**) creationistic theory of causation.

आरादुपकारिन् *ārādupakārin*, (**m**) a kind of auxiliary.

आरोप *āropa*, hypothetical attribution.

आरोपित *āropita*, imposed, assumed.

आर्जव *ārjava*, rectitude.

आर्हत *ārhata*, Jaina, follower of Arhat.

आलम्बन *ālambana*, support (cause).

आलयविज्ञान *ālayavijñāna*, (**b**) origination or receptacle intellect, consciousness, store-house of intellectual impressions.

आलोचन *ālocana*, thinking, sense-process, bare awareness.

आलोचनाज्ञान *ālocanājñāna*, (**m**) subjective ideation.

आवरण *āvaraṇa*, barrier, covering, concealment, enclosure.

आवर्जन *āvarjana*, concentration.

आवृति *āvṛti*, false notion.

आवेश *āveśa*, obsession possession.

आशय *āśaya*, (y) impression dormant in the mind, latent desires.

आश्रय *āśraya*, resort, substratum, period of life. – असिद्ध – *asiddha*, (n) unestablished in respect of abode (*pakṣa*). – असिद्धि, (n) false substratum, a logical fallacy.

आसत्ति *āsatti*, juxtaposition.

आसन *āsana*, (y) a posture of the body in yoga being one of the 8 aṅgas of yoga.

आसव *āsava*, intoxicant, infection, defilement of desire.

आस्तिक *āstika*, orthodox, believer in god, believer in the future.

आहरण *āharaṇa*, grasping.

आहार *āhāra*, species of cause, aliment.

आहार्य *āhārya*, to be taken or fetched near or supposed.

आहुति *āhuti*, pouring a libation into fire.

इ

ई *Ī*, Śiva.

इच्छा *icchā*, desire, volition, will. – शक्ति – *śakti*, will power.

इतर *itara*, other, different.

इतरेतरशून्यता *itaretaraśūnyatā*, mutual voidness.

इतरेतराश्रयत्व *itaretarāśrayatva*, mutual dependency.

इतिकर्तव्यता *itikartavyatā*, (m) action subsidiary to the main.

इदङ्कारास्पदत्व *idaṅkārāspadatva*, quality of being the seat of this-ness, objective perception.

इदन्ता *idantā*, thing-in-itself, this-ness.

इदम्प्रत्ययता *idampratyayatā*, dependence.

इन्द्रजाल *indrajāla*, jugglery, trick, delusion.

इन्द्रिय *indriya*, sense, sense-organ. – त्व – *tva*, senseness. – अर्थ-सन्निकर्ष – *arthasannikarṣa*, relation between sense-organ and object.

इयत्ता *iyattā*, measure, quantity, extent.

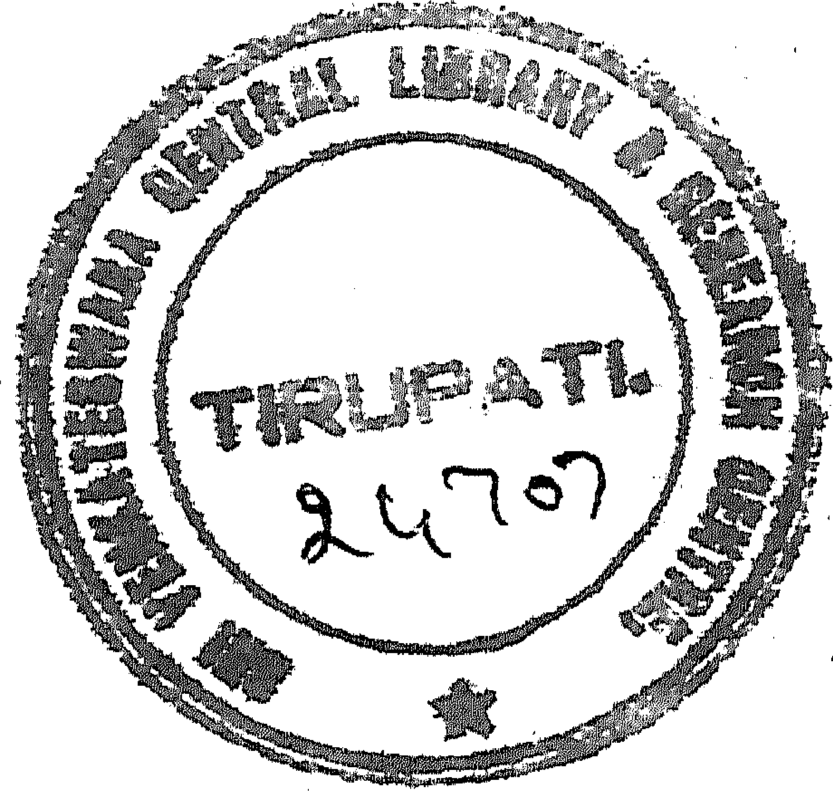
इष्टविघातकृत् *iṣṭavighātakṛt*, name of a fallacious reason.

इष्टापत्ति *iṣṭāpatti*, attainment of the objective.

इष्टार्थ *iṣṭārtha*, anything desired.

इष्टि *iṣṭi*, sacrifice of butter etc., opposed to the sacrifice of an animal or *soma* juice.

ई



ई *Ī*, Lakṣmī.

ईक्षति *īkṣati*, seeing.

ईक्षन् *īkṣan*, seeing, thinking.

ईश्वर *īśvara*, lord, god, supreme.

उ

उ *U*, Brahman.

उक्थ *uktha*, certain verses forming a sub-division of the *śastra*, name of the Śāmaveda.

उखा *ukhā*, a vessel in which fire is put.

उच्छित्ति *ucchitti*, destruction.

उच्छेदवाद *ucchedavāda*, doctrine of destruction.

उत्कर्ष *utkarṣa*, eminence, superiority, transfer from one place to another. – सम – *sama*, a kind of fallacy.

उत्कृष्टोपाधिता *utkṛṣṭopādhitā*, state of having something superior as an indispensable condition.

उत्क्षेपण *utkṣepaṇa*, stretching upward, lifting up.

उत्तम *uttama*, superior, high.

उत्तर *uttara*, later; (n) reply, post-division, one of the f ingredients of an *adhikaraṇa*. – शैल – *śaila*, a sub-sch of Buddhism.

उत्तान *uttāna*, lying with face upwards.

उत्पत्ति *utpatti*, evolution, origination, creation, commen ment, genesis. – विधि – *vidhi*, injunction for any act sacrifice anew.

उत्पात *utpāta*, calamity.

उत्पाद *utpāda*, origination.

उत्पादक *utpādaka*, producer.

उत्पाद्य *utpādya*, produced, producible.

उत्प्रेक्षा *utprekṣā*, imagination, fancy.

उत्सर्ग *utsarga*, general rule.

उदान [1]*udāna*, a kind of vāyu (air); (b) kind of verse.

उदासीन *udāsīna*, indifferent, unaffected, quiet.

उदाहरण *udāharaṇa*, corroboration, instance, example, exemp fication.

उद्देश *uddeśa*, enunciation, enumeration, object, end.

उद्देश्य *uddeśya*, subject.

उद्बुद्ध *udbuddha*, manifested, awakened.

उद्बोधक *udbodhaka*, that which causes something to manife stimulating element.

उद्भिद् *udbhid*, name of a sacrifice.

उद्भिज्ज *udbhijja*, plants, born of seed.

उद्वेग *udvega*, (y) dissatisfaction.

उपकार *upakāra*, benefit.

उपक्रम *upakrama*, beginning, commencement.

उपक्लेश *upakleśa*, (b) secondary *kleśa*.

1. कण्ठस्थानीय ऊर्ध्वगमनवानुत्क्रमणवायुः।

उपग्रह *upagraha*, influence.

उपघात *upaghāta*, demolition, destruction.

उपचारच्छल *upacāracchala*, figurative casuistry, a kind of fallacious inference.

उपदेश *upadeśa*, (**m**) teaching, Vedic text expressing a *niyoga* or duty.

उपधान *upadhāna*, imposition.

उपाधि *upādhi*, peculiarity, attribute, support.

उपनय *upanaya*, subsumptive correlation; (**n**) minor premise, reaffirmation, restatement.

उपनिषद् *upaniṣad*, last portion of Vedas, important.

उपन्यास *upanyāsa*, statement, discourse.

उपपत्ति [1]*upapatti*, explanation, evidence. – सम – *sama*, (**n**) a kind of contradiction in which both the contradicting assertions are supposed to be demonstrable.

उपपादुक *upapāduka*, self-produced.

उपमान [2]*upamāna*, instrument of comparison, simile or parity; (**n**) analogy.

उपमिति *upamiti*, assimilative cognition or experience.

उपयोग *upayoga*, utility.

उपलक्षण *upalakṣaṇa*, indication of the self as well as others, a mark.

उपलब्धि *upalabdhi*, apprehension, perception.

उपलम्भ *upalambha*, apprehension.

उपष्टम्भक *upaṣṭambhaka*, support, stimulant.

उपसंहार *upasamhāra*, destruction, recapitulation.

उपसर्ग *upasarga*, preposition.

उपसर्जन *upasarjana*, unimportant.

1. प्रकरणप्रतिपाद्यार्थसाधने तत्र तत्र श्रूयमाणा युक्तिः ।
2. उपमितिकरणमुपमानम् । तच्च सादृश्यज्ञानात्मकम् ।

उपस्थिति *upasthiti*, thought, presence.

उपादान *upādāna*, (**v**) material or substantive cause ; (**b**) attachment, grasping, clinging, cause ; (**m**) a mode of expression like *ajahatsvārtha* ; a pramāna for Mīmāmsaka Prabhākara, viz. number and gender of an *aṅga*. – कारण – *kāraṇa*, material cause.

उपादेय *upādeya*, (**m**) object of injunction.

उपाधि [1]*upādhi*, limitation, disguise, condition, augment, concept, special attribute or property, condition ; (**n**) determination (of the absolute), vitiating or adventitious condition, special cause for a general effect.

उपाय *upāya*, means, way, remedy.

उपालम्भ *upālambha*, censure.

उपासन *upāsana*, adoration, worship, invocation.

उपेक्षा *upekṣā*, indifference.

ऊ

ऊर्णनाभ *ūrṇanābha*, spider.

ऊह *ūha*, modification by conjecture or reasoning, comprehension of particulars ; (**s**) one of the 8 siddhis, independent reasoning.

ऋ

ऋजुनय *ṛjunaya*, (**j**) one of the 7 nayas of *saptabhaṅgī* in which a prediction may be made about a thing.

ऋत *ṛta*, truth, cosmic law.

ऋतंभरा *ṛtambharā*, (**y**) bearer of truth (i.e.) the self in samādhi.

ऋत्विज् *ṛtvij*, a priest in a sacrifice such as *adhvaryu*, *hotṛ*, *brahman*, *udgātṛ*, etc.,

ऋद्धि *ṛddhi*, (**b**) supernatural power.

ऋषि *ṛṣi*, sage.

1. साध्यव्यापकत्वे सति साधनाव्यापकत्वमुपाधित्वम् ।

ए

एक *eka,* one. – जीववाद – *jīvavāda,* one-soul theory. – त्वान्यत्व – *tvānyatva,* the state of being either the same or the other. – देशिन् – *deśin,* a sub-class of followers of one philosophical system, knowing only one part of the true state of case. – रूप – *rūpa,* one form. – वाक्य – *vākya,* sentence united with some other, a single sentence. – व्यवहारिक – *vyavahārika,* a sub-school of Buddhism. – शेष – *seṣa,* name of a compound denoting that of two or more stems alike in form only one remains. – श्रुति – *śruti,* (j) an enunciation in the singular. – सत्तावाद – *sattāvāda,* (v) doctrine of one existence.

एकाग्र *ekāgra,* close attention, closely attentive. – ता – *tā,* concentration or abstraction.

एकान्त *ekānta,* exclusive, exclusively. – दुषमा – *duṣamā,* (j) containing only bad year. – सुषमा – *suṣamā* (j) containing only good year. – राज् – *rāj,* name of a Bodhisattva.

एकान्तिक *ekāntika,* certain, steady, permanent, devoted to one aim, person or theory. – मार्ग – *mārga,* monotheism.

एकायन *ekāyana,* a narrow way or path accessible for only one person, centre of union.

ऐ

ऐकाग्र्य *aikāgrya,* concentration on one object.

ऐकान्तिक *aikāntika,* permanent, complete, absolute, exclusive. – त्व – *tva,* certainty, steadiness, permanence.

ऐकात्म्य *aikātmya,* unity of the soul, oneness, identity.

ऐक्य *aikya,* identity, unity, harmony, sameness.

ऐतिह्य *aitihya,* tradition.

ऐश्वर्य *aiśvarya,* lordship, supremacy, superhuman power.

ओ

ओम् *om*, praṇava.

ओङ्कार *oṅkāra*, praṇava, combination of अ, उ and म.

ओत *ota*, threaded, intervowen. – प्रोत – *prota*, woven lengthwise and crosswise.

औ

औत्तरापथिक *auttarāpathika*, a school of Buddhist philosophy that is coming from the northmost part of the country.

औत्पत्तिक *autpattika*, (**m**) eternal, material.

औत्सर्गिक *autsargika*, belonging to a general rule.

औत्सुक्य *autsukya*, eagerness, desire, longing.

औदार्य *audārya*, magnanimity, generosity.

औदासीन्य *audāsīnya*, indifference, apathy.

औपचारिक *aupacārika*, figurative, metaphorical.

औपनिषद *aupaniṣada*, follower of Upaniṣads, contained or taught in Upaniṣads.

औपपत्त्यंशिक *aupapatyamśika*, (**b**) consciousness related to rebirth.

औपपातिक *aupapātika*, (**b**) born without apparent cause (i.e.) parents.

औपाधिक *aupādhika*, dependent on particular conditions, extrinsic, limited.

और्ध्वदैहिक *aurdhvadaihika*, relating to a deceased person, performed in honour of the dead.

औलूक्य *aulūkya*, follower of the Vaiśeṣika doctrine.

क

क *Ka*, Brahman.

कक्षा *kakṣā*, disputing side, disputative stand.

कटु *kaṭu*, pungent.

कठिन *kaṭhina*, hard, stiff, harsh, cruel.

कणभुज् *Kaṇabuj*, another name for Kaṇāda.

कणाद *Kaṇāda*, atom-eater, a name given to the author of Vaiśeṣika philosophy.

कण्टक *kaṇṭaka*, thorn; (**n**) a term implying the refutation of argument, detection of error.

कण्ठाभरण *kaṇṭhābharaṇa*, necklace.

कथंभावाकाङ्क्षा *kathambhāvākāṅkṣā*, (**m**) expectation of subsidiary acts.

कपिल *kapila*, brown, name of a sage who is the author of Sāṅkhyaśāstra.

कपिश *kapiśa*, brown, reddish-brown.

कमण्डलु *kamaṇḍalu*, a vessel made of wood or earth used for water by ascetics and religious students.

कम्पन *kampana*, shaking, trembling, unsteady.

करतल *karatala*, palm of the hand.

करण *karaṇa*, medium, means, cause, organ.

करुण *karuṇa*, lamentable, compassion, pity.

कर्तृ *kartṛ*, doer, author, functionary, agent.

कर्मन् *karman*, action, deed, activity, destiny, performance. – इन्द्रिय – *indriya*, (**n**) organ of action (5). – काण्ड – *kāṇḍa*, ritual portion of Vedas, name of a Jaina work. – गति *gati*, course of fate. – चण्डाल – *caṇḍāla*, a contemptible man. – धारय – *dhāraya*, name of a compound, a subclass of tatpuruṣa compound. – पथ – *patha*, the way or direction of an action. – भूमि – *bhūmi*, land or region of religious actions. – मीमांसा – *mīmāmsā*, systematic enquiry on the ritual portion of Vedas instituted by Jaimini. – योग – *yoga*, yoga of action, practical application, active exertion. – विज्ञान – *vijñāna*, (**b**) activity-intelligence. – विपाक – *vipāka*, ripening of action. – शील – *śīla*, assiduous in work. – साक्षिन् – *sākṣin*, witness of all acts.

कलल *kalala*, embryo.

कला *kalā*, part, 16th part, fine art.

कल्प *kalpa*, rule, way, method, a period of time, one of the 6 Vedāṅgas.

कल्पना *kalpanā*, assumption, reflection, creation, imagination, conceptual content, presumptive knowledge.

कल्पिक *kalpika*, conceptual, (**b**) fit, proper.

कल्पित *kalpita*, adjusted, imaginary, invented.

कल्याणमित्र *kalyāṇamitra*, (**b**) spiritual teacher.

कषाय *kāṣāya*, astringent, yellowish red.

काकतालीय *kākatāliya*, after the manner of "the crow and the palm-fruit," unexpected, accidental.

काच *kāca*, glass.

काचकामल *kācakāmala*, a kind of eye disease, cateract.

काञ्चन *kāñcana*, gold. – मय – *maya*, made of gold.

काण्ड *kāṇḍa*, section, chapter, part, single joint of a stem of a plant. – अनुसमय – *anusamaya*, the performance of all prescribed acts of ritual in orderly succession for a particular object before performing the same acts in the same order for a second object.

कादाचित्क *kādācitka*, occasional.

कान्ति *kānti*, brilliance, splendour, beauty.

कापालिक *kāpālika*, a sect of Śaiva ascetics who carries a human skull and uses it as a receptacle for his food. (He belongs to the left hand sect).

कापिल *kāpila*, follower of Sāṅkhya system of philosophy founded by Kapila.

काम *kāma*, erotics, desire, God of Love, one of the four puruṣārthas, enjoyment. – रूपिन् – *rūpin*, taking form at will. – लोक – *loka*, world of desire.

काम्यकर्मन् *kāmyakarman*, action done for a particular object.

काम्यविधि *kāmyavidhi*, optional injunction.

काय *kāya*, aggregate, trunk, body. – दण्ड – *daṇḍa*, control of the body.

कारक *kāraka*, productive, creative, relation between noun and verb in grammar.

कारण *kāraṇa*, cause, reason, origin. – शरीर – *śarīra*, (**v**) causal body, the original embryo or source of the body existing with the universal impersonal spirit and equivalent to Avidyā.

कारिका *kārikā*, verse.

कारित्र *kāritra*, (**b**) power of action.

कारुण्य *kāruṇya*, compassion, pity.

कार्त्स्न्य *kārtsnya*, entirety.

कार्मिक *kārmika*, name of a Buddhist philosophical school.

कार्य *kārya*, product, task, artificial, producible, to be done or performed. – कारणभाव – *kāraṇabhāva*, relation of cause and effect. – सम – *sama*, (**n**) a particular sophistical objection.

काल *kāla*, time. – अतीत – *atīta*, delayed, mis-timed. – अत्ययापदिष्ट – *atyayāpadiṣṭa*, invalidated by lapse of time, a term for a vain argument. – मयवपुस् – *mayavapus*, time-body, time-bodied.

कीर्ति *kīrti*, fame, glory, speech, report.

कुक्कुलिक *kukkulika*, a sub-school of Buddhism.

कुड्य *kuḍya*, wall.

कुतर्किन् *kutarkin*, false arguer.

कुमारिल *kumārila*, founder of a new school in mīmāmsā, other wise called Bhāṭṭamata.

कुम्भक *kumbhaka*, (**y**) suspension of breath, stopping the breath by shutting the mouth and closing the nostrils with fingers of the right hand. see *Prāṇāyāma* post.

कुलाल *kulāla*, potter.

कुविन्द *kuvinda*, weaver.

कुश *kuśa*, sacred grass used for religious ceremonies.

कुशल *kuśala*, good, auspicious.

कुसूल *kusūla*, granary, room or container in which rice or gr
is stored.

कुहू *kuhū*, new moon (personified as a daughter of Angiras.)

कूटस्थ *kūṭastha*, (v) standing at the top, keeping the high
position, unchangeable.

कूर्च *kūrca*, bundle of grass.

कृतक *kṛtaka*, artificial, unreal.

कृतनाश *kṛtanāśa*, disappearance of fruit of action duly pe
formed.

कृति *kṛti*, act, deed.

कृत्रिम *kṛtrima*, artificial.

कृपा *kṛpā*, pity.

कृष्णतार *kṛṣṇatāra*, the dark of the eye.

कृष्णल *kṛṣṇala*, a piece of gold of small weight.

कृसर *kṛsara*, a dish consisting of sesamum and grain.

केवल *kevala*, attributeless, unqualified, isolated, alone. – त
– *tvam*, onliness, loneliness, attributelessness. – ज्ञान – *jñān*
(j) highest possible knowledge. – व्यतिरेकिन् – *vyatirekin*, (
a negative, reason showing only the negative concom
tance. – अधिकरण – *adhikaraṇa*, mere container. – अन्वयि
– *anvayin*, a reason showing the only positive concomitanc

केवलिन् *kevalin*, (j) an Arhat possessing the *kevalajñāna*.

केशोण्डुक *keśoṇḍuka*, a sling or knot of hair, net-like appar
tion seen while the eyes are shut.

कैङ्कर्य *kaiṅkarya*, worshipful service.

कैमुतिक *kaimutika*, the rule of 'how much more' or 'ho
much less,' arguing a portion and leaving the rest f
inference (a fortiori).

कैवल्य *kaivalya*, absolute liberation, final absolution; (v) absolu
unity, perfect isolation.

कोश *kośa*, encasement, sheath.

क्रम *krama*, order, sequence, arrangement, arranged position. – मुक्ति – *mukti*, gradual liberation or absolution. – अक्रम – *akrama*, consecutive and concurrent.

क्रमशः *kramaśah*, successively.

क्रिया *kriyā*, action, activity, performance. – शक्ति – *śakti*, power of action. – सिद्धि – *siddhi*, fruition of action.

क्रोध *krodha*, anger, ire.

क्षण *kṣaṇa*, moment, sensation, attention, opportunity. – भङ्ग – *bhaṅga*, continual decay of things. – भङ्गवाद – *bhaṅgavāda*, doctrine of continul decay of things. – सन्तान – *sāntana*, series of moments.

क्षणिक *kṣaṇika*, momentary, transient. – विज्ञान – *vijñāna*, (b) philosophy of temporary or momentary consciousness of Bauddhas.

क्षपणक *kṣapaṇaka*, religious mendicant especially Jaina, mendicant who wears no garments.

क्षमा *kṣamā*, forbearance, patience, faith.

क्षान्ति *kṣānti*, forbearance.

क्षार *kṣāra*, alkaline.

क्षेत्रज्ञ *kṣetrajña*, soul (i.e.) knower of the body.

क्षेम *kṣema*, protection of what is obtained.

क्षोदक्षम *kṣodakṣama*, capable of test or investigation.

ख

खक्खट *khakkhaṭa*, hard, solid.

खण्डन *khaṇḍana*, refutation.

खपुष्प *khapuṣpa*, sky-flower.

खिल *khila*, additional hymn appended to the regular collection of hymns of Vedas.

खेचरी *khecarī*, one of the yogamudrā symbols.

ख्याति *khyāti*, (**b**) discernment, knowledge, publicity, celebrity, perception.

ग

गगनकुसुम *gaganakusuma*, sky-flower.

गतानुगतिक *gatānugatika*, following what precedes, following custom or the conduct of another, imitative.

गतार्थ *gatārtha*, object fulfilled.

गति *gati*, motion, result, mode of existence, course, origin.

गन्ध *gandha*, odour, smell.

गन्धर्वनगर *gandharvanagara*, an imaginary town in the sky, Gandharvancity.

गमक *gamaka*, indicative, causing to understand.

गमन *gamana*, motion, going.

गमनिका *gamanikā*, explanatory paraphrase, method, doctrine.

गर्भित *garbhita*, pregnant, containing inside.

गवामयन *gavāmayana*, name of a sacrifice.

गाथा *gāthā*, a stanza, verse.

गाम्भीर्य *gāmbhīrya*, magnanimity.

गुण *guṇa*, quality, aspect, characteristic ; (**m**) any material useful for sacrifice, one of the seven categories in Nyāya-Vaiśesika philosophy.

गुणिन् *guṇin*, substrate, possessor of quality.

गुप्ति *gupti*, (**j**) three kinds of guptis, restraint of body, mind and speech.

गुरु *guru*, another name for Prabhākara. – त्व – *tva*, solidity, weight. – मत – *mata*, Prabhākara's view in Mīmāṁsā.

गृहस्थ *gṛhastha*, householder.

गोकुलिक *gokulika*, one who gives help to a cow in the mud, name of a Buddhist sect.

गोचर *gocara*, object, place.

गोत्र *gotra*, lineage, race, family name.

गोनर्दीय *gonardīya*, belonging to Gonardas ; Patañjali, the founder of Yoga philosophy.

गोमेध *gomedha*, cow-sacrifice.

गौण *gauṇa*, not primary.

गौणी *gauṇī*, one of the functions of a word to connote a remote sense.

गौतम *Gautama*, the founder of Nyāya philosophy.

गौरव *gaurava*, a defect in logical discussion consisting of heaviness in argumentation or cumbrousness.

ग्रन्थ *grantha*, work, treatise, book, composition. – कार – *kāra*, author.

ग्रस्त *grasta*, devoid, eclipsed.

ग्रह *graha*, any ladle or vessel employed for taking up a portion of fluid especially of soma out of a larger vessel.

ग्रहण *grahaṇa*, grasping, seizing, choosing.

ग्रामीण *grāmīṇa*, villager, peasant.

ग्रावस्तुत् *grāvastut*, one of the 16 priests in soma sacrifice.

ग्राहक *grāhaka*, that which grasps the object.

ग्राह्य *grāhya*, knowable object, that which is to be grasped.

घ

घट *ghata*, jar, pot. – त्व – *tva*, potness, jarness. – आकाश – *ākāśa*, space in a pot.

घटकत्व *ghatakatva*, state of being included.

घटित *ghaṭita*, included, joined.

घण्टाघोष *ghaṇṭāghoṣa*, public declaration, bell-announcement.

घनगर्जित *ghanagarjita*, the roar of thunder, deep loud roar.

घृत *ghṛta*, ghee.

घोर *ghora*, terrific.

घोष *ghoṣa*, hut of herdsmen, a particular form of a temple.

घ्राण *ghrāṇa*, olifactory organ, nose.

च

चक्र *cakra*, wheel. – नेमि – *nemi*, wheel-felly. – भ्रमण – *bhrama* turning like a wheel.

चक्षुस् *cakṣus*, eye, vision, visual sense, sense of sight. – वि – *vijñāna*, (**b**) visual cognition.

चतुष्पात् *catuṣpāt*, four-footed, quadripartite.

चन्द्रनाडी *cāndranāḍī*, (**y**) one of principal nadis or arte: passages in the living body.

चमस *camasa*, a small vessel used at the vedic sacrifice for tak: soma juice.

चयन *cayana*, vedic ceremony of piling up bricks.

चरमावस्था *caramāvasthā*, final state, condition at death.

चरण *caraṇa*, the feet of the venerable, a pāda or line o stanza, section, a school or branch of the veda.

चरितार्थ *caritārtha*, accomplished object, one who has attai his end.

चर्चा *carcā*, consideration, deliberation, discussion.

चर्या *caryā*, doing.

चलन *calana*, motion, moving.

चषाल *caṣāla*, a wooden ring on the top of a sacrificial post.

चाक्षुष *cākṣuṣa*, belonging to the sight or produced from sight.

चातुर्मास्य *cāturmāsya*, a sacrifice of 4 months' duration.

चातुर्य *cāturya*, tactfulness.

चार्वाक *cārvāka*, materialistic philosopher. – मत – *mata*, heterodox philosophy, atheism.

चाल्नी *cālanī*, parasol.

चित् *cid*, intelligence, intellect, knowledge, consciousness. – आत्मक – *ātmaka*, consisting of pure consciousness. – आभास – *ābhāsa*, self semblance. – मय – *maya*, consisting of pure thought or consciousness. – मात्र – *mātra*, pure thought. – मुद्रा – *mudrā*, symbol of consciousness, one of the symbols in yogic practice. – रूप – *rūpa*, consciousness, universal spirit as identified with pure thought.

चिति *citi*, a layer of wood or bricks.

चित्त *citta*, mind, thought, conciousness. – एकत्व – *ekatva*, mental unity or fixity. – विप्रयुक्तधर्म – *viprayuktadharma*, (**b**) non-mental compounds. – विभ्रम – *vibhrama*, confusion of mind, mental delusion, mental derangement. – सन्तति – *santati*, continuity of consciousness.

चित्र *citra*, variegated.

चिन्ता *cintā*, thought, meditation, speculation, discussion, anxiety.

चीर or चीवर *cīra* or *cīvara*, (**b**, **j**) the dress of a monk.

चूर्ण *cūrṇa*, powder.

चेतन *cetana*, }
चेतना *cetanā*, } conscious, sentient, intelligent, soul, mind, consciousness, volition.

चेतयितृ *cetayitṛ*, thinker.

चेतस् *cetas*, mind, thought.

चेष्टाश्रय *ceṣṭaśraya*, receptacle or vehicle of bodily action or motion.

चैतन्य *caitanya*, consciousness, intelligence, life, sensation.

चैत्तिक *caittika*, a sub-school of Buddhism.

चैत्य *caitya*, (**b**, **j**) a temple or a place of worship generally containing a monument.

चोदना *codanā*, inducement, permission, direction, (**m**) a vidhi-vakya.

चोद्य *codya*, raising a question to be criticised.

च्युति *cyuti*, falling down, degeneration, perishing, death.

छ

छल [1]*chala*, (**n**) casuistry, quibbling, deceitful disputation, perverting the sense of words. – जाति – *jāti*, futile rejoinder.

छाग *chāga*, he-goat.

छाया *chāyā*, image, shadow, likeness.

ज

जगत् *jagat*, world, earth.

जठराग्नि *jaṭharāgni*, digestive fire.

जड *jaḍa*, unconscious, stupid, inanimate, insensate, inert, inactive.

जनक *janaka*, cause, producing.

जन्तु *jantu*, living being, creature.

जन्मन् *janman*, birth.

जन्य *janya*, producible, produced, born.

जप *japa*, recitation of a mantra, muttering.

जरा *jarā*, old age, decay, senility.

जरायुज *jarāyuja*, born from womb.

जल *jala*, water. – चन्द्र – *candra*, image of moon in water.

जलाकाश *jalākāśa*, sky reflected in water.

जल्प *jalpa*, (**n**) disputation, discourse, one of two kinds of vāda, overbearing reply and disputed rejoinder.

जहल्लक्षणा *jahallakṣaṇā*, indicative, indication, secondary sense abandoning primary sense.

1. वचनविघातोऽर्थविकल्पोपपत्त्या छलम् । तच्च द्विविधम् । वाक्छलं सामान्यच्छलं च ॥

जहदजहल्लक्षणा *jahadajahallakṣaṇā*, secondary sense partly abandoning the primary sense.

जाग्रत् *jāgrat*, waking. - जाग्रत् - *jāgrat*, perfectly waking state, waking state in a waking state. - सुषुप्ति - *suṣupti*, state of deep sleep in waking state. - स्वप्न - *svapna*, dream in the waking state.

जात *jāta*, born, brought into existence.

जातक *jātaka*, (**b**) the story of former birth.

जाति *jāti*, birth, rebirth, caste, general character as opposed to individual one, nature, race, family, species; (**n**) that which is asserted, objective. - उत्तर - *uttara*, (**n**) futile rejoinder, self-confuting reply.

जायापती *jāyāpatī*, wife and husband.

जालन्धरबन्ध *jālandharabandha*, a kind of *bandha*, bodily pose in yogic practice.

जिज्ञासा *jijñāsā*, desire to know, enquiry.

जितेन्द्रिय *jitendriya*, one who has subjugated senses.

जिन *jina*, victorious, name of Buddha or Mahavīra.

जिह्वा *jihvā*, gestatory organ, tongue.

जीव *jīva*, living world, individual soul, vital spirit. - चैतन्य - *caitanya*, spirit as individual soul. - न्मुक्त - *nmukta*, liberated while living. - आत्मन् - *ātman*, individual soul.

जैन *jaina*, relating to Jinas, worshipper of Jina.

जैमिनि *Jaimini*, founder of Pūrvamīmamsā.

ज्ञ

ज्ञ *jña*, knower, wise and learned man, knowing. - शक्ति - *sakti*, intellectual faculty.

ज्ञप्ति *jñapti*, knowledge, understanding.

ज्ञात *jñāta*, known, understood, perceived.

ज्ञातता *jñātatā*, (**m**) state of being known or understood.

ज्ञान *jñana*, pure knowledge, thought, consciousness, wisdom, idea. – काण्ड – *kānda*, a portion of the veda relating to knowledge (i.e.) upaniṣads etc. – भ्रंश – *bhraṁśa*, loss of knowledge. – लक्षणा – *lakṣaṇā*, (**n**) intuitive knowledge of anything actually not perceived by senses. – सम्भार – *sambhāra*, accumulation or equipment of knowledge. – अध्यास – *adhyāsa*, super-imposition of knowledge. – आभास – *ābhāsa*, knowledge-semblance.

ज्ञापक *jñāpaka*, (**n**) indicative (cause).

ज्ञेय *jñeya*, knowable (thing).

त

तटस्थ *taṭastha*, neutral. – लक्षण – *lākṣaṇa*, passive or incidental quality.

तत्त्व *tattva*, reality, truth, true nature of entity, element, true principle. – ज्ञान – *jñāna*, knowledge of truth, insight into the true principle. – त्रय – *traya*, name of the triad: Cit, Acit and Īśwara (universal soul) – दृष्टि – *dṛṣṭi*, perceiving truth.

तत्त्वमसि *tattvamasi*, that thou art. This is called mahāvākya.

तथाता *tathātā*, (**b**) suchness (doctrine of Uttarāpathakas.)

तथागत *tathāgata*, name of Buddha, one who has arrived at perfect state of existence.

तथा च *tathāca*, likewise, accordingly (introducing quotation, etc.)

तथापि *tathāpi*, even so, yet, nevertheless (correlative of *yadyapi*).

तथाहि *tathāhi*, for, so (it has been said), for instance.

तथ्य *tathya*, real.

तदात्मकत्व *tadātmakatva*, being of that nature.

तनु *tanu*, body, thin, slender, small, fine.

तन्तु *tantu*, thread.

तन्त्र *tantra*, system of thought, a class of works teaching magical and mystical formulæ. – सार – *sāra*, essence of philosophy.

तन्मात्र [1]*tanmātra*, (s) rudimentary substance, subtle element.

तपस् *tapas*, penance.

तमस् *tamas*, darkness, ignorance, inertia.

तमोगुण *tamoguṇa*, dullness, inertia.

तर्क *tarka*, system or doctrine founded on speculation or reasoning. Cogitation, reasoning, enquiry, logic, confutation (especially that kind of argument which consists in reduction to absurdity), reductio ad absurdum, indirect argument, dialectics, same as Nyāya.

तर्पण *tarpaṇa*, satiating, refreshing, oblation of water.

तात्पर्य *tātparya*, meaning, purport.

तादवस्थ्य *tādavasthya*, remaining in the same condition.

तादात्म्य *tādātmya*, identity, sameness of character.

तादृूप्य *tādrūpya*, sameness of form, identity.

तान्त्रिक *tāntrika*, taught in a scientific manner, one completely versed in any science or system, a follower of tantra doctrine.

ताप *tāpa*, pain. – त्रय – *traya*, three kinds of passion.

तापस *tāpasa*, practiser of or relating to religious austerity.

तामस *tāmasa*, appertaining to or affected by the quality tamas.

तारतम्य *tāratamya*, gradation, difference.

तार्किक *tārkika*, logician, dialectician, related to or belonging to tarka.

तिक्त *tikta*, bitter.

तितिक्षा *titikṣā*, endurance of opposites like heat and cold etc., forbearance, patience.

1. अपञ्चीकृतरूपरसगन्धस्पर्शानां संज्ञा ।

तितिक्षु *titikṣu*, patient, forbearing, enduring patiently.

तिमिर *timira*, dark, darkness, eye-disease.

तिरश्चीन *tiraścīna*, crooked, horizontal, across.

तिरोधान *tirōdhāna*, obscuration, disappearance.

तीर्थ *tīrtha*, passage, advice, instruction, preceptor.

तीर्थङ्कर *tīrthaṅkara*, (**j**) perfect soul among Jainas.

तीर्थक or तीर्थिक *tīrthaka* or *tīrthika*, (**b**) any opponent philosopher.

तुच्छ *tuccha*, worthless, vain, empty.

तुरी *turī*, shuttle.

तुरीय or तुर्य *turīya* or *turya*, fourth.

तुल्य *tulya*, alike, equal.

तुष्टि *tuṣṭi*, satisfaction.

तूष्णींभाव *tūṣṇīmbhāva*, the state of being silent, silence.

तृण *tṛṇa*, straw, blade of grass.

तृष्णा *tṛṣṇā*, desire, craving.

तेजस् *tejas*, light, effulgence, fire.

तैजस *taijasa*, (**v**) name given to Jīva in the state of dreaming.

तैमिरिक *taimirika*, one affected by eye disease, cataract.

त्रयी विद्या *trayī vidyā*, three Vedas.

त्रसरेणु *trasareṇu*, mote or atom of dust in a sun beam.

त्रिदण्डिन् *tridaṇḍin*, ascetic, a school of philosophers.

त्रिधातु *tridhātu*, consisting of three parts, especially kāma dhātu, rūpa and arūpa dhātu.

त्रिमल *trimala*, three-fold impurity.

त्रिरत्न *triratna*, (**b**) three-fold gem, viz. Buddha, his doctrine and order.

त्रिरूप *trirūpa*, (n) three-featured, (viz) presence of the indicative in the subject (*pakṣadharma*), presence of the indicative where the probandum is known to be present (*sapakṣa-sattva*), absence of the indicative where the probandum is known to be absent (*vipakṣavyāvṛtti*). – लिङ्ग – *liṅga*, three-featured probans.

त्रिवृत्करण *trivṛtkaraṇa*, triplicating.

त्रेताग्नि *tretāgni*, three kinds of Vedic fire called *āhavanīya*, *gārhapatya* and *dakṣiṇāgni*.

त्रैकालिक *traikālika*, pertaining to three times (past, present, future).

त्रैकाल्य *traikālya*, embracing the three times, a school of Buddhistic philosophy.

त्रैगुण्य *traiguṇya* (s) triple nature of the matter.

त्रैधातुक *traidhātuka*, triple world.

त्रैविद्य *traividya*, well versed in three Vedas.

त्वच् *tvac*, tactile organ, sense of touch, skin.

द्

दग्ध *dagdha*, burnt.

दण्ड *daṇḍa*, stick, trunk, stem. – कमण्डलु – *kamaṇḍalu*, jar with handle. – नीति – *nīti*, administration of justice.

दमन *damana*, taming, subduing, overpowering, control of the senses.

दम्भ *dambha*, deceit, hypocrisy.

दया *dayā*, grace, pity, compassion.

दर्प *darpa*, pride, arrogance.

दर्पण *darpaṇa*, mirror.

दर्श *darśa*, new moon.

दर्शन *darśana*, doctrine, knowledge, school of thought or philosophy, seeing, sight, perception.

दर्वीहोम *darvīhoma*, oblation made with a wooden ladle or its substitute.

दान *dāna*, act of giving, giving up, imparting, teaching, donation, gift. – पारमिता – *pāramitā*, (**b**) perfection of charity. – पात्र – *pātra*, object of charity.

दार्शनिक *dārśanika*, acquainted with darśanas, philosopher.

दार्ष्टान्त *dārṣṭānta*, explained by an example.

दार्ष्टान्तिक *dārṣṭāntika*, one who uses an example or simile as a proof.

दिश् *diś*, quarter, direction; (**n**) one of the nine substances.

दिगम्बर *digambara*, a sect of Jains.

दिव्य *divya*, divine, superhuman, supernormal. – दृष्टि – *dṛṣṭi*, supernatural vision, theurgy. – मार्ग – *mārga*, divine path.

दीक्षा *dīkṣā*, initiation, determination.

दीप *dīpa*, light, lamp.

दीर्घ *dīrgha*, long.

दुरधिगम *duradhigama*, difficult to attain, inscrutable, ununderstandable.

दुर्गति *durgati*, misfortune, (**b**) bad state of life such as animal, etc.

दुर्जय *durjaya*, hard to win, a stage of progress in Bodhisattva's career.

दुर्बल *durbala*, feeble, of little strength.

दुश्चरित *duścarita*, misdoing, (**b**) the 10 chief sins: murder, theft, adultery, lying, calumny, lewdness, evil speech, covetousness, envy, heresy.

दुष्ट *duṣṭa*, faulty. – हेतु – *hetu*, defective probans.

दुस्साध्य *dussādhya*, difficult to accomplish.

दुःख *duḥkha*, suffering, pain, sorrow, misery.

दूषण *dūṣaṇa*, objection, adverse argument, refutation, finding fault.

दृश्य *dṛśya*, visible.

दृष्ट *dṛṣṭa*, direct perception, perceived object.

दृष्टान्त *dṛṣṭānta*, example, illustration.

दृष्टि *dṛṣṭi*, vision, cognition, (**b**) wrong belief. – सृष्टिवाद – *sṛṣṭi-vāda*, illusion theory, eye-creation theory.

देव *deva*, God.

देवता *devatā*, presiding deity.

देवानां प्रिय *devānāmpriya*, (**b**) beloved of gods, honourable; fool, idiot.

देशिक *deśika*, spiritual teacher or guide.

देहात्मवादिन् *dehātmavādin*, one who holds that there is no soul distinct from the body.

दैनन्दिन *dainandina*, daily, diurnal.

दैन्य *dainya*, (**s**) lowness, dejection.

दैशिक *daiśika*, relating to space or to any place as opposed to kālika.

दोष *doṣa*, defect, fault.

दोहा *dohā*, hymns in Prākrit.

द्रवत्व *dravatva*, fluidity.

द्रव्य *dravya*, substance, matter.

द्वय *dvaya*, the double, being the name given to two mantras relating to Nārāyaṇa.

द्वादशाङ्गी *dvādaśāṅgī*, collection of Jain sacred writings consisting of 12 parts.

द्वादशाध्यायी *dvādaśādhyāyī*, name of Jaimini's Mīmāmsā consisting of 12 adhyāyas.

द्वार *dvāra*, entrance, way, means, medium.

द्वेष *dveṣa*, dislike, aversion, enmity, hate.

द्वैत *dvaita*, dual, dualistic doctrine propounded by Ānanda-tīrtha.

द्वैतिन् *dvaitin*, dualist.

ध

धन्वन् *dhanvan*, dry soil, desert.

धर्म *dharma*, characteristic, attribute, quality, duty. – काय – *kāya*, norm-body, one of the three bodies of Buddha. – चक्षुस् – *cakṣus*, (**b**) the eye of the norm. – ता – *tā*, normalism, whole nature. – धातु – *dhātu*, (**b**) norm, element of law or existence. – भाणक – *bhāṅaka*, (**b**) law-expounder, preacher, public reader of Mahābhārata and sacred books. – मेघ *megha*, (**b**) a stage of Bodhisattva's career. – विनय – *vinaya*, dogma, disciplinary regulation. – शास्त्र – *śāstra*, law-book, code of law. – आयतन – *āyatana*, (**b**) sphere or objects of *manas*.

धर्मिन् *dharmin*, bearer of the attribute.

धातु *dhātu*, corporeal element, ingredient, phenomenon, fact of consciousness, humour.

धारण *dhāraṇa*, sustaining.

धारणा *dhāraṇā*, (**v**) steadying the mind, fixed meditation, trance.

धारणी *dhāraṇī*, magic spell, mystical verse or charm used as a kind of prayer to assuage pain.

धार्मिक *dhārmika*, righteous, virtuous, pious.

धी *dhī*, idea, mind.

धूतगुण *dhūtaguṇa*, (**b**) ascetic practice or precept.

धूम *dhūma*, smoke.

धृति *dhṛti*, endurance.

धैर्य *dhairya*, courage.

ध्यान *dhyāna*, meditation, (narrower than samādhi i.e. concentration.)

ध्रुव *dhruva*, pole star, firm, fixed, immovable, permanent, unchangeable.

ध्वंस *dhvaṁsa,* falling down, destruction, annihilative non-existence, disappearance, perishing, loss.

ध्वनि *dhvani,* noise, sound.

न

नभस् *nabhas,* air.

नभश्चर *nabhaścara,* one who travels in the air.

नमन *namana,* reverential obeisance, bowing down.

नर *nara,* man, highest soul.

नरक *naraka,* hell.

नव्य *navya,* modern.

नश्वर *naśvara,* destructible, perishable.

नष्ट *naṣṭa,* disappeared, perished.

नाडी *nāḍī,* an artery, tube, pipe.

नाद *nāda,* noise, sound, chime.

नान्तरीयक *nāntarīyaka,* unavoidable, intermediate.

नामन् *nāman,* name ; (**b**) mind. – रूप – *rūpa,* name and form ; (**b**) mind and matter, mentality and corporeality.

नाश *nāśa,* annihilation.

नासत् *nāsat,* nonentity.

नास्तिक *nāstika,* heterodox person, unbeliever.

निकाय *nikāya,* heap, collection, (**b**) collection of Buddhistic Sūtras.

निगद *nigada,* reciting, audible recitation, a prayer recited aloud.

निगम *nigama,* a class of Vedic mantras.

निगमन *nigamana,* (**n**) final conclusion, restatement of the proposition on the basis of the statement of the probans.

निग्रह *nigraha*, subjugation, suppression. – स्थान – *sthāna*, (**n**) clincher, vulnerable.

नित्य *nitya*, constant, eternal. – कर्मन् – *karman*, daily duty, compulsory rite. – त्व – *tva*, eternality. – बद्ध – *baddha*, ever bound. – विधि – *vidhi*, compulsory injunction. – अनित्य-विवेक – *anityaviveka*, (**v**) a discerning knowledge of which is real or which is unreal, one of the 4 qualifications of Brahmavidyā. – उदित *udita*, (**p**) ever manifest.

निदान *nidāna*, (**b**) cause, root cause (twelve root causes).

निदिध्यासन *nididhyāsana*, (**v**) concentrated meditation, profound and repeated meditation.

निद्रा *nidrā*, sleep, slumber.

निधन *nidhana*, death, destruction.

निध्यप्ति *nidhyapti*, philosophical meditation, reflection.

निमित्त *nimitta*, (efficient) cause, reason. – कारण – *kāraṇa*, (**n**) instrumental cause. – नैमित्तिक – *naimittika*, cause and effect.

नियत *niyata*, invariable, constant, suppressed, controlled, checked. – पूर्ववृत्ति – *pūrvavṛtti*, invariable antecedent.

नियति *niyati*, restriction, law, regulation, fate, destiny (**p**) śakti consisting of great knowledge.

नियम *niyama*, specification, limitation, rule.

नियोग [1]*niyoga*, (**m**) injunction, duty, a force which mediates between sacrifice and benefit, *apūrva*.

निरन्वय *niranvaya*, absolute, without residue as in निरन्वयनाश.

निरभिलाप्यशून्यता *nirabhilāpyaśūnyatā*, (**b**) inexpressible voidness.

निरर्थक *nirarthaka*, meaningless.

निरवकाश *niravakāśa*, wanting room, having no suitable place (to act).

निरवयव *niravayava*, inseparable, bodiless, partless.

निराकरण *nriākaraṇa*, refutation.

1. अद्वितीयवस्तुनि तदाकारकारिताया बुद्धेरसजातीयप्रवाहः—*Vedāntasāra*

निराकारवादिन् *nirākāravādin*, one who holds the theory of imageless consciousness.

निरात्मता *nirātmatā*, soullessness.

निरास *nirāsa*, repudiation, rejection, refutation.

निरुक्त *nirukta*, defined, one of the Vedāṅgas.

निरुक्ति *nirukti*, etymological interpretation of a word.

निरुद्ध *niruddha*, restricted, impeded, stopped, checked.

निरुपाख्य *nirupākhya*, (**b**) featureless thing.

निरूपक *nirūpaka*, correlating, correlated.

निरूपण *nirūpaṇa*, exposition.

निरूप्य *nirūpya*, that which is correlated.

निरोध *nirodha*, cessation, suppression, (**y**) retention of breath. – समापत्ति – *samāpatti*, (**b**) cessation of conciousness.

निर्ग्रन्थ *nirgrantha*, free from all ties, a saint who has withdrawn from the world and lives either as a hermit or wandering naked.

निर्गुण *nirguṇa*, absolute, quality-less, unqualified.

निर्णय *nirṇaya*, decisive knowledge, conclusion.

निर्देश *nirdeśa*, definition, particular mention.

निर्भास *nirbhāsa*, (**b**) reflection, illustration.

निर्भासिज्ञान *nirbhāsijñāna*, (**b**) cognition by mere reflected image.

निर्मन्थ्य *nirmanthya*, (**m**) being newly churned by friction (as fire.)

निर्माणकाय *nirmāṇakāya*, (**b**) body created by some supernatural power.

निर्वचन *nirvacana*, defiinite predication.

निर्वाण *nirvāṇa*, cessation of finite existence, absolute existence.

निर्वाप *nirvāpa*, separating a portion from the heap of grain for purpose of sacrifice.

निर्विकल्पक *nirvikalpaka*, (**n**) undifferentiated, indeterminate (**b**) devoid of imagination. – [1]ज्ञान – *jñāna*, (**n**) non-conceptual perception, indeterminate perception.

निर्विकल्पसमाधि *nirvikalpasamādhi*, (**y**) a kind of yogic concentration.

निर्विकार *nirvikāra*, unchangeable, immutable.

निर्विशेष *nirviśeṣa*, attributeless. – ब्रह्मन् – *brahman*, attributeless brahman. – अद्वैत – *advaita*, same as advaita[2] (monism of Śaṅkara).

निविद् *nivid*, particular Vedic mantra containing epithets or short invocations of gods.

निवृत्ति *nivṛtti*, cessation, emancipation, withdrawing, returning.

निश्चय *niścaya*, definite cognition, resolve.

निःश्रेयस *niśśreyasa*, salvation.

निषादस्थपति *niṣādasthapati*, a carpenter being *niṣāda* by caste.

निषिद्ध *niṣiddha*, prohibited.

निषेध *niṣedha*, prohibition, interdiction.

निष्कर्ष *niṣkarṣa*, definite conclusion, brief statement.

निष्कल *niṣkala*, undivided.

निष्काम *niṣkāma*, desireless.

निष्ठा *niṣṭhā*, climax, highest point.

निष्फल *niṣphala*, fruitless.

निष्यन्दफल *niṣyandaphala*, (**b**) fruit suited to action.

निस्स्वभाव *nissvabhāva*, devoid of nature, devoid of existence.

नीति *nīti*, politics.

नीरूप *nīrūpa*, featureless.

नील *nīla*, blue.

1. प्रकारताविशेष्यतानापन्नसम्बन्धानवग्राह्यतीन्द्रियज्ञानम् ।

2. ज्ञातृज्ञानादिभेदलये अद्वितीयवस्तुनि तदाकारकारिताया बुद्धिवृत्तेरतितरामेकीभावेनावस्थानम्—*Vedāntasāra*.

tr, motive power.

नीकत्वम् *naikapratyanikatvam*, (**n**) invariable concomitance.

क *naimittika*, artificial, occasional. – प्रलय – *pralaya*, occasional dissolution.

वाद *nairātmyavāda*, (**b**) doctrine which denies the existence of the soul as a separate entity.

nodana, pushing, repelling.

nyāya, accepted generalisation, axiom, popular maxim; (**n**) syllogistic argument. – शास्त्र – *śāstra*, science of reasoning, yāya (tarka) propounded by Gautama.

yūna, wanting, incomplete; (**n**) a *nigrahasthāna.*

प

akṣa, (**n**) view, side, position advanced, subject, thesis, minor term. – ता – *tā*, subjectness. – धर्म – *dharma*, (**n**) presence of the indicative in the subject. – धर्मता – *dharmatā*, subject-adjunctness. – पात – *pāta*, siding with one party. – प्रतिषेध – *pratiṣedha*, demolition of argument. – वचन – *vacana*, assertion of the minor term.

णी *pañcakāraṇī*, (**b**) five-conditions-method to determine causal connection.

री *pañcākṣarī*, the 5 syllabled mantra of Śiva.

न *pañcāyatana*, a five-fold worship of Brahman, Viṣṇu and Maheśvara, etc., a kind of worship in which five symbols are used.

ण [3]*pañcīkaraṇa*, (**v**) quinquepartite.

ṭa, cloth.

It has five members, प्रतिज्ञा, हेतु, उदाहरण, उपनय and निगमन, but according to Mīmāṁsakas and Vedāntins only three.

सिसाधयिषया शून्या सिद्धिर्यत्र न विद्यते । स पक्षस्तत्र वृत्तित्वज्ञानादनुमितिर्भवेत् ॥

द्विधा विधाय चैकैकं चतुर्धा प्रथमं पुनः । स्वस्वेतर द्वितीयांशैर्योजनात्पञ्च पञ्च ते।

पटल *paṭala*, chapter.

पण्डित *paṇḍita*, learned.

पथिक *pathika*, way-farer.

पदार्थ [1]*padārtha*, thing, substance ; (**n**) category.

पर *para*, final, supreme, higher, comprehensive. – आत्मन् – *ātman*, (**s**) liberated soul. – त्व – *tva*, priority, remoteness, extrinsicality. – ब्रह्मन् – *brahman*, Supreme Brahman. – वाद – *vāda*, rival view. – सन्तान – *santāna*, (**b**) self of others. – सामान्य – *sāmānya*, (**b**) mere existence of categories.

परतन्त्र *paratantra*, dependent. – लक्षण – *lakṣaṇa*, (**b**) relative or dependent nature.

परत उत्पत्ति *parata utpatti*, (**b**) origination by other cause.

परतःप्रामाण्य *paratahprāmāṇya*, (**m**) theory of extrinsic validity.

परमव्योमन् *paramavyoman*, highest heaven.

परमहंस *paramahaṁsa*, an ascetic of the highest order.

परम्परासम्बन्ध *paramparāsambandha*, indirect relation.

परमाणु [2]*paramāṇu*, atom, minute particle.

परमात्मन् *paramātman*, supreme soul.

परमार्थ *paramārtha*, supreme truth. – सत् – *sat*, absolute reality.

परामर्श [3]*parāmarśa*, (**n**) subsumptive reflection, thinking or judgment, understanding minor premise in relation to major.

परायण *parāyaṇa*, bent on, inclined to.

1. द्रव्यं गुणस्तथा कर्म सामान्यं सविशेषकम् ।
समवायस्तथाऽभावः पदार्थास्सप्त कीर्तिताः ॥

2. नित्याऽनित्या च सा द्वेधा नित्या स्यादणुलक्षणा ।
अनित्या तु तदन्या स्यात् सैवावयवयोगिनी ॥

3. व्याप्यस्य पक्षधर्मत्वधीः परामर्श उच्यते । अनुमायामनुमितौ व्याप्तिज्ञानं कारणं परामर्शो व्यापारः ।

परार्थानुमान *parārthānumāna*, (**n**) inference for the benefit of others.

परावर *parāvara*, one compared with whom the supreme being is lower.

परिकल्पित *parikalpita*, imaginary, created.

परिग्रह *parigraha*, acceptance, taking.

परिग्राहक *parigrāhaka*, (**b**) enveloping (cause).

परिणाम *pariṇāma*, mutation, modification, evolution. – वाद – *vāda*, evolution theory.

परिनिष्पन्नलक्षण *pariniṣpannalakṣaṇa*, (**b**) perfect or absolute nature.

परिभाषा *paribhāṣā*, technical term, supplementary rules of elucidation or interpretation, as those added to Pāṇini's grammar.

परिमाण *parimāṇa*, dimension, size, quantity, measure.

परिदेवना *paridevanā*, lament.

परिशिष्ट *pariśiṣṭa*, supplement.

परिशेष *pariśeṣa*, exclusion, remainder, residue.

परिषह *pariṣaha*, (**j**) 32 kinds.

परीक्षक *parīkṣaka*, investigator, examiner.

परीक्षा *parīkṣā*, investigation.

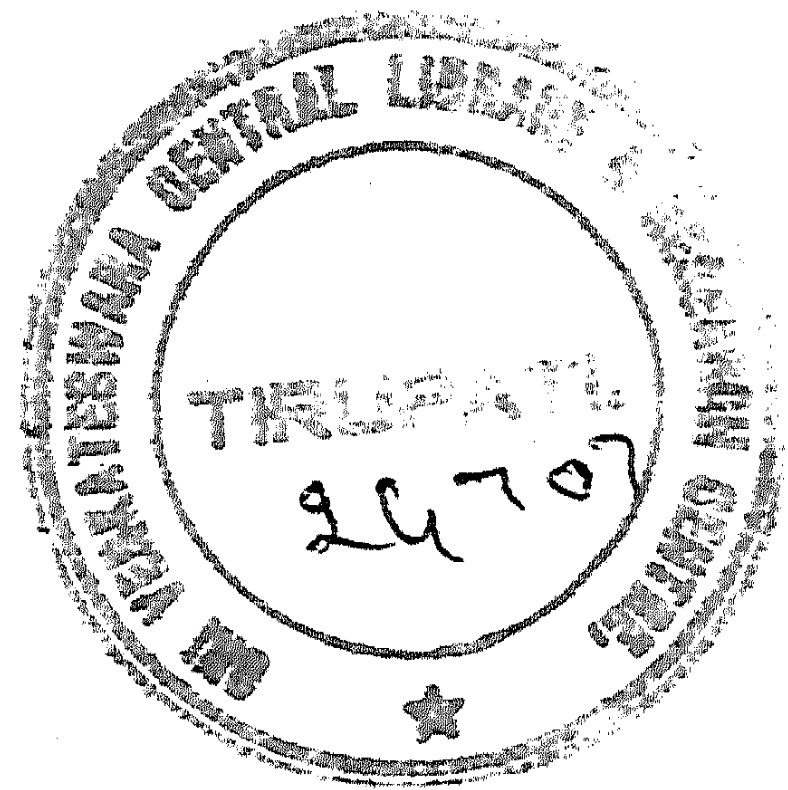
परोक्ष *parokṣa*, out of sight, indirect.

पर्यन्त *paryanta*, limit, uppermost point.

पर्याय *paryāya*, synonym.

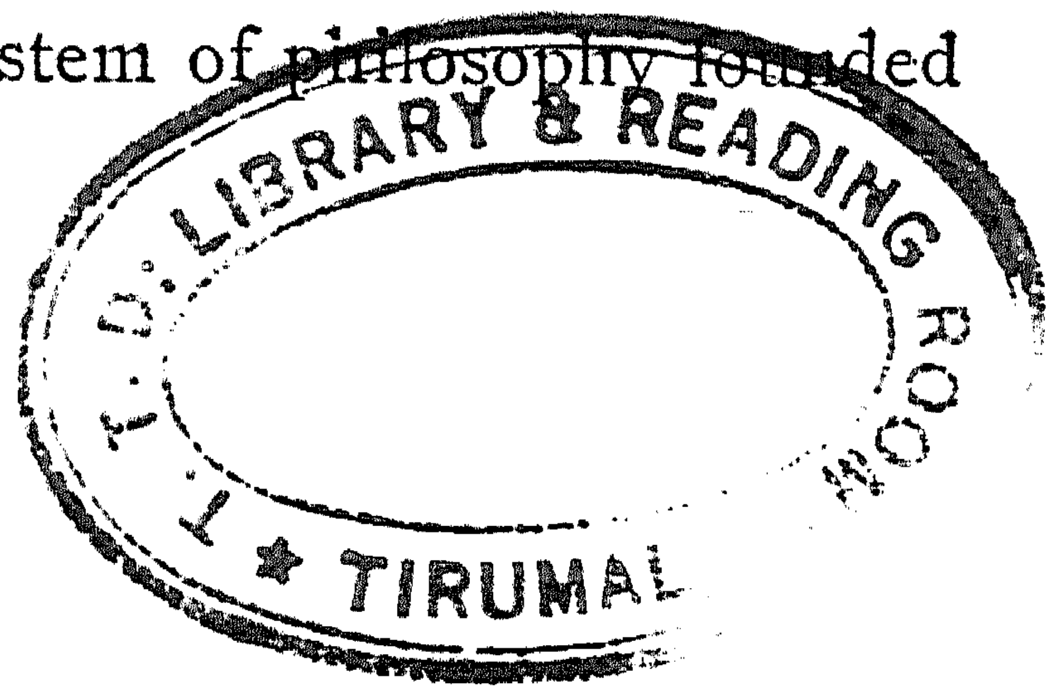
पशु *paśu*, animal, goat, lower creature.

पाक *pāka*, cooking, ripening, baking.



पातञ्जल *pātañjala*, same as Yoga system of philosophy founded by Patañjali.

पाताल *pātāla*, nether world.



पाञ्चभौतिक *pāñcabhautika*, composed of five elements.

पाञ्चरात्र [1]*pāñcarātra*, a school of philosophy.

पाद् *pāda*, section, part, quarter.

पामर *pāmara*, low, uneducated, ordinary.

पारतन्त्र्य *pāratantrya*, subordination, dependence.

पारमार्थिक *pāramārthika*, spiritually absolute, philosophically real.

पारमिता *pāramitā* (**b**) highest, climax.

पारिमाण्डल्य *pārimāṇḍalya*, the smallest size conceivable, atomic size.

पाश *pāśa*, rope, bondage, attachment.

पाशुपत *pāśupata*, a sect of Saivas with Paśupati as their deity.

पाषण्ड *pāṣaṇḍa*, unbeliever.

पिण्ड *piṇḍa*, lump, sum-total, embryo.

पिपासा *pipāsā*, thirst.

पिशुन *piśuna*, tale-bearer.

पुंस्त्व *puṁstva*, virility.

पुण्य *puṇya*, merit. – परिणाम – *pariṇāma*, (**b**) transfer of merit. – सम्भार – *sambhāra*, equipment of merit. – आमोदन – *āmodana*, (**b**) delight in merit.

पुद्गल *pudgala*, (**b**) something like jīva, person, living entity.

पुनरुक्ति *punarukti*, redundance, repetition.

पुनर्वचन *punarvacana*, restatement, repetition.

पुरश्चरण *puraścaraṇa*, repetition of mantra according to a definite number.

1. रात्रं च ज्ञानवचनं ज्ञानं पञ्चविधं स्मृतम् ।

The five kinds of jnāna are सात्त्विक, राजस, तामस, नैर्गुण्य and सर्वत:पर.

पाञ्चरात्रं सप्तविधं ज्ञानिनां ज्ञानदं परम् ।
ब्राह्मं शैवं च कौमारं वासिष्ठं कापिलं परम् ।
गौतमीयं नारदीयमिदं सप्तविधं स्मृतम् ॥

पुरियष्टक [1]*puriyaṣṭaka*, a subtle body apportioned to each individual soul under Śaiva Siddhānta.

पुरुष *puruṣa*, anthropomorphic god, spirit, soul. – प्रवृत्ति – *pravṛtti*, personal effort. – अर्थ – *artha*, object of life, desirable object.

पुष्टि *puṣṭi*, prosperity.

पूजा *pūjā*, worship.

पूरक [2]*pūraka*, (**y**) inhalation.

पूर्ण *pūrṇa*, full, complete, whole.

पूर्व *pūrva*, former, prior. – पक्ष – [3]*pakṣa*, opponent's objection, prima facie view, criticism, one of the five ingredients of an adhikaraṇa.

पूर्वाङ्ग *pūrvāṅga*, prior constituent.

पृथग्जन *pṛthagjana*, ordinary.

पृथक्त्व *pṛthaktva*, separateness.

पौरुषेय *pauruṣeya*, emanating from man, coming from the soul or spirit.

प्रकरण *prakaraṇa*, subject, topic.

प्रकर्ष *prakarṣa*, exceptional quality, superiority.

प्रकार *prakāra*, mode, adjunct.

प्रकाश *prakāśa*, luminosity.

प्रकृत *prakṛta*, related to the context.

प्रकृति *prakṛti*, nature; (**s**) primordial matter, evolving matter; (**j**) one of the 4 bandhas. – अनियम – *aniyama*, (**n**) original inconsistency.

1. It continues from creation until the close of the Kalpa; it is composed of thirty tattvas beginning with the earth and ending with Kalpa.

2. वामनासिकया वायुना देहपूरणम् । See प्राणायाम

3. प्रकृतार्थविरोधितर्कोपन्यासः ।

प्रक्रिया *prakriyā*, arrangement, method.

प्रख्या *prakhyā*, vividness.

प्रच्छन्नबौद्ध *pracchannabauddha*, concealed Buddhist.

प्रज्ञप्तिवादिन् *prajñaptivādin*, a sub-school of Buddhism.

प्रज्ञा *prajñā*, wisdom, insight; (**v**) name given to jīva in the state of sleeping. – चक्षुस् – *cakṣuṣ*, eye of intuition. – पारमिता – *pāramitā*, (**b**) the Buddhist boon of perfection of knowledge or intuition.

प्रणव *praṇava*, mystic syllable Om.

प्रणिधान *praṇidhāna*, profound meditation.

प्रतिकृति *pratikṛti*, image.

प्रतिज्ञा *pratijñā*, thesis, proposition, assertion.

प्रतितन्त्रसिद्धान्त *pratitantrasiddhānta*, conclusion peculiar to each school of philosophy.

प्रतिपक्ष *pratipakṣa*, (**n**) counter-conception.

प्रतिपाद्यप्रतिपादकभाव *pratipādyapratipādakabhāva*, relation of the treated and the treatise.

प्रतिप्रसव [1]*pratiprasava*, inverse proposition, exception to exception, proviso to proviso.

प्रतिबन्धक *pratibandhaka*, counter-agent, impediment.

प्रतिबिम्ब *pratibimba*, reflection. – वाद – *vāda*, reflection theory.

प्रतिभा *pratibhā*, intuition, flash of intelligence.

प्रतिभास *pratibhāsa*, illusion.

प्रतियोगिन् *pratiyogin*, counter correlative; (**n**) correlate, positive counterpart of negation. – ता – *tā*, (**n**) correlativeness.

प्रतिलोम *pratiloma*, inverse.

प्रतिवादिन् *prativādin*, opponent, disputant.

1. निषिद्धस्य पुनर्विधानम् ।

प्रतिसंख्यानिरोध *pratisaṅkhyānirodha*, (**b**) deliberate destruction.

प्रतिसञ्चार *pratisañcāra*, reversal of creation, reabsorption.

प्रतिसन्धान *pratisandhāna*, restoring connection, uniting, recollection of past experience.

प्रतिसन्धि *pratisandhi*, (**b**) rebirth, new existence. – विज्ञान – *vijñāna*, (**b**) rebirth-consciousness, reconnection-consciousness.

प्रतिसर्ग *pratisarga*, secondary creation.

प्रतीति *pratīti*, recognition, apprehension.

प्रतीत्यसमुत्पाद *pratītyasamutpāda*, (**b**) dependent origination, chain of causation.

प्रतीप *pratīpa*, opposite.

प्रत्यक् *pratyak*, subjective. – आत्मन् – *ātman*, undivided essence (different from individual and supreme soul and worldly phenomena).

प्रत्यक्ष *pratyakṣa*, (**n**) sense-perception.

प्रत्यभिज्ञा *pratyabhijñā*, recognition, reminiscence. – दर्शन – *darśana*, recognitive system of Indian philosophy.

प्रत्यय *pratyaya*, contributory cause, co-operative cause, incorporative suffix. – सर्ग – *sarga*, (**s**) creation of the intellect.

प्रत्यवाय *pratyavāya*, impediment, obstruction, demerit.

प्रत्यासत्ति *pratyāsatti*, proximity, nearness.

प्रत्यूढ *pratyūḍha*, covered over, impeded.

प्रत्यूह *pratyūha*, impediment, obstruction, opposition.

प्रत्येक *pratyeka*, each, single. – लक्षण – *lakṣaṇa*, separate characteristic.

पृथ्वी *pṛthvī*, earth.

प्रधान *pradhāna*, determinative, important; (**s**) primary cause, main inert substance, primordial matter.

प्रध्वंसाभाव *pradhvaṁsābhāva*, (**n**) annihilative non-existence, non-existence after destruction.

प्रदेश *pradeśa*, (**j**) one of 4 Bandhas explained as दलसञ्चय.

प्रपञ्च *prapañca*, world, amplification.

प्रपत्ति *prapatti*, resignation, God-surrender.

प्रपन्न *prapanna*, one who has surrendered humbly to God.

प्रबाध *prabādha*, discording.

प्रबन्ध *prabandha*, continuity, composition.

प्रभा *prabhā*, effulgence.

प्रभाकरी *prabhākarī*, (**b**) illumination, a stage of progress.

प्रभाव *prabhāva*, might, power.

प्रभु *prabhu*, lord.

प्रमाद *pramāda*, mistake, unattentiveness.

प्रमा *pramā*, valid idea, correct cognition.

प्रमात्व *pramātva*, validity.

प्रमाण [1]*pramāṇa*, proof, evidence, authority, means of cognition, (**m**) evidence of being aṅga or auxiliary. – चक्र – *cakra*, regulative wheel.

प्रमिति *pramiti*, (**n**) right cognition.

प्रमेय *prameya*, object of cognition. – त्व – *tva*, cognisability. – विरुद्ध – *viruddha*, (**n**) against the very hypothesis.

प्रयत्न *prayatna*, effort, volition.

प्रयोग *prayoga*, use, formulation of syllogism.

1. The Cārvākas admitted Pratyakṣa (direct perception) only as a source of knowledge: the Buddhists and Vaiśeṣikas added one more, *viz.*, Anumāna (inference): the Sāmkhyas a third, *viz.*, Śabda (revelation); the Naiyāyikas a fourth, *viz.*, Upamā (analogy), the Prabhākara Mīmāmsakas a fifth, Arthāpatti, the Bhāṭṭas a sixth Anupalabdhi (non-apprehension):

प्रत्यक्षमनुमानं च वेदाश्चोपमया सह ।
अर्थापत्तिरभावश्च भाट्टानां षट्प्रमाण्यसौ ॥
प्रभाकरमते पञ्चैतान्यभावस्य वर्जनात् ।

प्रयोजक *prayojaka*, indirect cause, director.

प्रयोजन *prayojana*, aim, purpose.

प्रयोज्य *prayojya*, dependent, servant, missile.

प्रलय *pralaya*, dissolution of the world, absorption, deluge, involution.

प्रवर्तन *pravartana*, incitement.

प्रवृत्ति *pravṛtti*, activity, volitional resolution. – विज्ञान – *vijñāna*, (**b**) intelligence as particular or evolving.

प्रसङ्ग *prasaṅga*, discussion, occurrence.

प्रसज्यप्रतिषेध *prasajyapratiṣedha*, (**m**) negation whereto an affirmative is expected.

प्रसञ्जन *prasañjana*, connecting, occurrence.

प्रसाद *prasāda*, (**y**) satisfaction.

प्रसारण *prasāraṇa*, stretching forward.

प्रसूतिकोश *prasūtikośa*, sheath of generation.

प्रस्थानत्रय *prasthānatraya*, Upaniṣads, Brahmasūtras, and Bhagavadgitā, three branches or modes of teaching.

प्रहाण *prahāṇa*, (**b**) elimination, removing.

प्राकृत *prākṛta*, original, popular. – मण्डल – *maṇḍala*, circle of nature. – प्रलय – *pralaya*, total dissolution.

प्रागभाव *prāgabhāva*, (**n**) antecedent non-existence.

प्राण [1]*prāṇa*, air inhaled, life, vitality. – मय – *maya*, astral body. – मयकोश – *mayakośa*, sheath of energy. – वायु – *vāyu*, vital breath. – आयाम – [2]*āyāma*, (**y**) the act of controlling breath, one of 8 aṅgas of the yoga.

प्रातिपदिक *prātipadika*, stem, bare word.

1. हृन्मारुतः । हृदि प्राणो गुदेऽपानस्समानो नाभिसंस्थितः ।

2. पूरकः कुम्भको रेच्यः प्राणायामस्त्रिलक्षणः ।
नासिकाकृष्ट उच्छ्वासो मुच्यमानस्तु रेचकः ॥

प्रातिभासिक *prātibhāsika*, illusory, imaginary, not real.

प्राप्त *prāpta*, obtained, reached. – बाध – *bādha*, (m) nullification of an earlier experience by a later one, impediment to an aṅga (auxiliary).

प्राभाकर *prābhākara*, followers of Prabhākara's school of Mīmāmsā.

प्रामाण्य *prāmāṇya*, truth, validity.

प्रारब्धकर्मन् *prārabdhakarman*, accumulated karma which has begun to operate.

प्रीति *prīti*, (b) zest.

प्रेक्षण *prekṣaṇa*, prospective thought.

प्रेक्षा *prekṣā*, wisdom, intellect.

प्रेत्यभाव *pretyabhāva*, the condition of soul after death.

प्रेयस् *preyas*, beloved.

प्रेषण *preṣaṇa*, injunction, commission.

प्रैष *praiṣa*, calling, addressing.

प्रौढिवाद *prauḍhivāda*, pompous or audacious utterance.

फ

फल *phala*, fruit, result, – उपधायक *upadhāyaka*, immediate cause for any fruit.

ब

बद्ध *baddha*, bound.

बन्ध *bandha*, fetter, bondage, as opposed to mokṣa.

बल *bala*, strength. – वत् – *vat*, valid, powerful.

बलाबल *balābala*, superior and inferior.

बहिरङ्ग *bahiraṅga*, outward, external, open.

बहिरण्डज *bahiraṇḍaja*, born outside the mundane egg.

बहिरर्थ *bahirartha*, external object.

बहुत्व *bahutva*, multiplicity.

बहुल *bahula*, many, generally.

बहुश्रुत *bahuśruta*, well-versed.

बहुश्रुतीय *bahuśrutīya*, a sub-school of Buddhism.

बाध *bādha*, contradiction, impediment, lack of harmony, flaw, fallacy, anything that operates adversely.

बाधकज्ञान *bādhakajñāna*, error-dispelling (right) knowledge.

बाधित *bādhita*, stultified reason.

बाध्यबाधकौ *bādhyabādhakau*, the annulled and the annuller.

बाह्य *bāhya*, outward, external. -- अर्थसद्भाववाद – *arthasadbhāva-vāda*, doctrine of the reality of the external world.

बिम्ब *bimba*, image.

बुद्ध *buddha*, enlightened person, understood, apprehended.

बुद्धि *buddhi*, knowledge, cognition, intellect; (**s**) cosmic intelligence: (**v**) the self that decides. – इन्द्रिय *–indriya*, (**n**) organ of sensation.

बुध्न *budhna*, bottom.

बोध *bodha*, knowledge, understanding, apprehension.

बोधि *bodhi*, (**b**) enlightenment. – चित्त – *citta*, (**b**) thought of enlightenment. – पक्ष – *pakṣa*, (**b**) (37) wings of enlightenment.

बौद्ध *bauddha*, Buddhist.

ब्रह्मन् *brahman*, one of the trinity, creator. – चर्य – *carya*, studentship, celibacy. – चारिन् – *cārin*, religious student, celibate. – ज्ञानिन् – [1]*jñānin*, one who knows the self. – वादिन् – *vādin*, theist, philosopher. – विहार – *vihāra*, (**b**)

1. कुशलाकुशलावृत्तिरहितस्समदर्शकः ।
लिङ्गाश्रमपरित्यागी ब्रह्मज्ञानी निगद्यते ॥

(4) Brahman-dwellings. – अण्ड – *aṇḍa*, cosmic egg. – आनन्द – *ānanda*, supreme bliss obtainable at the stage of realisation of the Absolute Brahman.

ब्राह्मण *brāhmaṇa*, well-versed in Vedas, learned, a portion of the Veda.

भ

भक्ति *bhakti*, love, faith, devotion.

भग [1]*bhaga*, (**p**) combination of six great qualities. – वत् – *vat*, possessor of *bhaga*, supreme Lord.

भङ्ग *bhaṅga*, destruction.

भङ्गी *bhaṅgī*, manner, method.

भद्र *bhadra*, good luck, auspicious.

भव *bhava*, becoming. – अङ्कुर – *aṅkura*, sprout of worldly life. – अङ्ग – *aṅga*, (**b**) process of becoming. – अङ्गचित्त – *aṅga-citta*, (**b**) subconsciousness.

भविष्यत् *bhaviṣyat*, (**b**) a form of cause.

भव्य *bhavya*, happiness.

भाक्त *bhākta*, figurative, indirect, secondary.

भाट्ट *bhāṭṭa*, followers of Bhaṭṭamata (Kumārila's school of Mīmāṃsā).

भाव *bhāva*, existence, positive entity, idea, character, general condition or state. – कार्य – *kārya*, positive product. – ग्राम – *grāma*, collection of things, all things. – पदार्थ – *padārtha*, existent entity. – अन्यथावाद – *anyathāvāda*, (**b**) theory that an entity does not exist at all times.

भावना *bhāvanā*, mental activity, impression, understanding, habit, tendency, reminiscence; (**m**) injunctive power or function.

1. ऐश्वर्यस्य समग्रस्य वीर्यस्य यशसः श्रियः ।
ज्ञानवैराग्ययोश्चैव षण्णां भग इतीरणा ॥

भाष्य *bhāṣya*, commentary.

भास्वर *bhāsvara*, brilliant.

भिक्षु *bhikṣu*, mendicant.

भिन्न *bhinna*, different.

भुवन *bhuvana*, cosmic space, world (14 worlds).

भूत *bhūta*, elemental being, substance, past.

भूतादि *bhūtādi*, (s) name of *ahaṅkāra*, individualism.

भूति *bhūti*, becoming.

भूमि *bhūmi*, (b) region, earth, stage.

भेद *bheda*, distinction, difference, (**b**) plurality, severality. – अभेद – *abheda*, (**m**) one-many, identity-in-difference.

भोक्तृ *bhoktṛ*, enjoyer, experiencer.

भोग *bhoga*, experience, enjoyment.

भोग्य *bhogya*, object of enjoyment.

भौतिक *bhautika*, pertaining to material elements.

भौम *bhauma*, pertaining to the earth.

भ्रम *bhrama*, illusion. – ज्ञान – *jñana*, knowledge of an object mistaken for some other object.

भ्रान्ति *bhrānti*, delusion.

भ्रूणहन् *bhrūṇahan*, killer of fœtus.

म

मत *mata*, system, religion, faith.

मति *mati*, mind, thought.

मधुविद्या *madhuvidyā*, a mystical doctrine of Upanishads, so called; *lit.* honey science, science of sweetness—knowledge relating to the sun.

मध्यम *madhyama*, middle.

मध्यस्थ *madhyastha*, unaffected by bias, neutral.

मनन *manana*, reflection, repeated thinking, considera

मनस् *manas*, mind, understanding, central organ of se
– *daṇḍa*, control of thoughts. – मय – *maya*, co
of mind, mind-made. – विज्ञान – *vijñāna*, mental u
ing, intellect.

मनुष्य *manuṣya*, man. – त्व – *tva*, humanity.

मन्त्र *mantra*, hymn, incantation, spiritual formu
– *śāstra*, linguistic occultism, science of spiritua

ममकार *mamakāra*, sense of property.

ममता *mamatā*, sense of I-ness.

मयूरासन *mayūrāsana*, a posture of the body in the
yoga, one of the principal āsanas.

मल *mala*, taint, sin, impurity.

महत् *mahat*, (s) cosmic intelligence. – काल – *kāla*, ex
undivided time[1], a name for Lord Siva. – प्रस्थान —
great departure, journey to self-destruction. –
gross (great) elements. – यान – *yāna*, a school of
– वाक्य – *vākya*, main or important passage of Śr
– *sāddhaka*, name of the Buddhist vrjin mo
puttakas). – सामान्य – *sāmānya*, grand generality
genus.

महिमन् *mahiman*, magnification, expansiveness.

माधुर्य *mādhurya*, sweetness.

माध्यमिक *mādhyamika*, a school of philosophy maint
doctrine of Śūnyatā.

मान *māna*, proof, measurement.

मानस *mānasa*, mental. – प्रत्यक्ष – *pratyakṣa*, mental pe

माया *māyā*, illusion, divine energy, phantom. –
illusionism.

1. विष्णुस्वरूपाखण्डदण्डायमानसमयः । कलनात्सर्वभूतानां महाकालः

मारणान्तिक *māraṇāntika*, (**j**) consciousness at death.

मार्ग *mārga*, path, process.

मार्दव *mārdava*, softness, sinuosity.

मित *mita*, measured, limited.

मिथ्या *mithyā* unreal. – ज्ञान – *jñāna*, false cognition, misconception, illusion.

मिश्रवर्ग *miśravarga*, mixed group.

मिश्रसृष्टि *miśrasṛṣṭi*, mixed creation.

मीमांसा [1]*mīmāṃsā*, investigation, discussion. उत्तर – *uttara*, – Vedānta philosophy of Bādarāyaṇa Vyāsa. पूर्व – *pūrva*, – the system of Jaimini's philosophy.

मुक्त *mukta*, freed, liberated (person).

मुक्ति *mukti*, final emancipation, liberation, salvation.

मुख *mukha*, face, method, entrance.

मुख्य *mukhya*, primary, important.

मुदिता *muditā*, (**b**) joyous stage in rising from mere self.

मुनि *muni*, sage.

मुमुक्षु *mumukṣu*, one who is in search of mokṣa.

मूर्च्छा *mūrchā*, fainting.

मूर्त *mūrta*, corporeal (moveable) substance. – त्व – *tva*, bodily form.

मूर्ति *mūrti*, (**p**) image (24). – त्रय – *traya*, trinitarian character of God.

मूल *mūla*, primary, original. – प्रकृति – *prakṛti*, (**s**) primal nature. – बन्ध – *bandha*, a position of the body in the practice of yoga.

1. मीमांसको द्विधा कर्मब्रह्ममीमांसकः स्मृतः ।
वेदान्ती मन्यते ब्रह्म कर्म भट्टप्रभाकरौ ॥

मूढ *mūḍha*, delusive.

मृत्यु *mṛtyu*, death.

मेधा *medhā*, intelligence.

मेय *meya*, measurable.

मैत्री *maitrī*, friendship, love.

मोक्ष *mokṣa*, emancipation, liberation, salvation.

मोह *moha*, confusion, delusion.

मौन *mauna*, silence.

म्लेच्छ *mleccha*, one who does not dwell within.

य

यजुष् *yajuṣ*, a class of mantras.

यज्ञपङ्कज *yajñapaṅkaja*, sacrificial lotus.

यति *yati*, ascetic.

यत्न *yatna*, volitional effort.

यथाभूत *yathābhūta*, real.

यथार्थ *yathārtha*, real.

यन्त्र *yantra*, mystic diagram. – शास्त्र –*śāstra*, theory of magical figures, designs which are the seat of invoked deities.

यम *yama*, penance.

यात्रा *yātrā*, religious journey.

युक्तयोगिन् *yutkayogin*, one who is always in trance.

युक्ति *yukti*, reason, device, means; (**n**) affirmative–negative, inseparable connection.

युगपत् *yugapat*, simultaneously.

युञ्जानयोगिन् *yuñjānayogin*, one who is occasionally engaged in yoga.

यूप *yūpa*, sacrificial post.

योग *yoga*, union, concentration of mind, trance, to strive to obtain what is not previously obtained. – शास्त्र – *śāstra*, yoga philosophy propounded by Patañjali, theistic Sānkhya.

योगाचार *yogācāra*, a school of Buddhism.

योग्यता *yogyatā*, pre-established harmony, congruity, competence, efficiency.

योग्यानुपलब्धि *yogyānupalabdhi*, effected non-cognition, non-cognition of what is necessarily cognisable, while being present.

यौक्तिक *yauktika*, arrived at by reasoning.

यौगपद्य *yaugapadya*, simultaneous existence, simultaneity, existence together.

यौगिक *yaugika*, formed of parts, sense derived from different parts of a word.

र

रक्त *rakta*, red.

रजस् *rajas*, passion, energy.

रज्जु *rajju*, rope.

रस *rasa*, taste, gestation.

रसना *rasanā*, sense of taste, gestatory sense.

रहस्यत्रय *rahasyatraya*, the three secrets of Vaiṣṇava philosophy.

राग *rāga*, desire, attachment to sensual object.

रात्र *rātra*, (**p**) knowledge, night.

रीति *rīti*, method.

रुचि *ruci*, liking, taste.

रूप *rūpa*, form, body, colour, manifestation, nature. – राग – *rāga*, (**b**) desire for rebirth in the world of matter. – लोक – *loka*, (**b**) world of matter. – स्कन्ध – *skandha*, (**b**) one of the five groups of elements.

रेचक [1]*recaka*, emission of air, exhalation of breath.

रोध *rodha*, obstruction.

ल

लकुलीश *lakulīśa*, a sect of Pāśupatas founded by ascetic Lakuli.

लक्षण *lakṣaṇa*, definition, quality, characteristic aspect.

लक्षणा [2]*lakṣaṇā*, derivative or indicative power of words, secondary sense.

लक्षणान्यथावाद *lakṣaṇānyathāvāda*, (**b**) theory that an entity has three times always.

लक्ष्य *lakṣya*, example.

लक्ष्यार्थ *lakṣyārtha*, secondary sense.

लम्बिकयोग *lambikayoga*, a way of practising yoga consisting in the drawing up of *apāna*, restraint of *prāṇa* and fixing the tip of the tongue on the uvula.

लय [3]*laya*, dissolution, lapse, absorption, evolution.

लव *lava*, one-sixth of a second.

लाघव *lāghava*, lightness, insignificance.

लिङ्ग [4]*liṅga*, mark, indication, symbol, (**n**) inferential, indicative, middle term, probans, subtle body, (**s**) Prakṛti. – देह – *deha*

1. ध्यातृनासिकया प्राणायामाङ्गमुच्यमानवायुः । See प्राणायाम.
2. लक्षणा शक्यसंबन्धः ॥
   जहत्स्वार्थाजहत्स्वार्थानिरूढाधुनिकादिकाः ।
   लक्षणा विविधास्ताभिर्लक्षकं स्यादनेकधा ॥
   मुख्यार्थबाधे तद्युक्तो ययाऽन्योऽर्थः प्रतीयते ।
   रूढेः प्रयोजनाद्वाऽसौ लक्षणाशक्तिरर्पिता ॥
3. अखण्डवस्त्वनवलम्बनेन चित्तवृत्तेर्निद्रा ।
4. (a) हेतुमदनित्यमव्यापि सक्रियमनेकमाश्रितं लिङ्गम् । सावयवं परतन्त्रं व्यक्तं विपरीतमव्यक्तम् ॥ *Sānkhyakārikā*.
   (b) उपक्रमोपसंहारावभ्यासोऽपूर्वता फलम् ।
   अर्थवादोपपत्ती च लिङ्गं तात्पर्यनिर्णये ॥

subtle body. – परामर्श – *parāmarśa* (**n**) subsumptive reflection of the probans. – शरीर – *śarīra*, body which is very subtle consisting of 17 tattvas.

लिङ्गिन् *liṅgin*, subject of the proposition.

लीला *līlā*, sport.

लोक *loka*, world, sphere. – प्रत्यक्ष – *pratyakṣa*, ordinary perception. – सिद्ध – *siddha*, well-recognised.

लोकायतिक *lokāyatika*, Agnosticism, materialist philosophy taught by Cārvāka.

लोकोत्तर *lokottara*, supermundane, extraordinary. – वादिन् – *vādin*, a sub-school of Buddhism.

लोभ *lobha*, avarice, craving in the largest sense.

व

वज्रयान *vajrayāna*, (**b**) adamantine path or vehicle.

वज्रोली *vajrolī*, one of the yoga mudras or symbols.

वधू *vadhū*, woman.

वन्ध्या *vandhyā*, barren woman.

वरण *varaṇa*, (**y**) delusion.

वर्ण *varṇa*, colour, alphabet, caste. – आश्रमधर्म – *āśramadharma*, social observances.

वर्ष *varṣa*, zone, year, rain.

वस्तु *vastu*, entity, thing, object.

वह्नि *vahni*, fire.

वाक्य *vākya*, sentence. – शेष – *śeṣa*, supplementary sentence. – एकवाक्य – *ekavākya*, formation of a total sentence out of smaller sentences. – अर्थबोध – *arthabodha*, sententious cognition, verbal judgment.

वाच् (क्) *vāc* (*vāk*), speech, expression. – आरम्भण – *ārambhaṇa*, mere expression and no more. – छल – *chala*, (**n**) a quibble.

वाचक *vācaka*, word expressive of the meaning.

वाच्यार्थ *vācyārtha*, primary sense.

वात *vāta*, wind.

वाद [1]*vāda*, debate, argument, theory.

वादिन् *vādin*, disputant.

वानप्रस्थ *vānaprastha*, hermit.

वार्ता *vārtā*, science of professions.

वार्तिक *vārtika*, supplementary glossary.

वायु *vāyu*, air.

वासना *vāsanā*, latent force, sub-conscious impression, impression, reminiscence, tendency, (**b**) disposition.

वासित *vāsita*, pervaded, perfumed.

वासिन् *vāsin*, dwelling, dweller.

वाहन *vāhana*, vehicle.

विकल्प *vikalpa*, doubt, imagination, alternative, option, tinct impression, fictitious fabrication.

विकार *vikāra*, change, transformation, evolved matter, – विरह – *viraha*, changelessness.

विकास *vikāsa*, expansion.

विकृति *vikṛti*, change, modification, (**m**) a kind of sacrific

विक्षेप *vikṣepa*, projection, distraction, reflection in gr subtle bodies. – शक्ति – *śakti*, power of giving ris variety of objects.

विग्रह *vigraha*, dispute, analysis of compound words.

विचय *vicaya*, inquiry, analysis.

विचार *vicāra*, inquiry, applied thought, discussion, tho consideration.

1. प्रमाणतर्कसाधनोपालम्भः सिद्धान्ताविरुद्धः पञ्चावयवोपपन्नः पक्षप्रति वादः । *Gautamasūtra.*

विजया *vijayā*, (**b**) a stage of progress in Buddhist philosophy.

विज्ञान *vijñāna*, knowledge, thought, consciousness, mental act or process, individualistic cognition, inherent comprehension of mental phenomena, mind in special connection with sense-cognition. – घन – *ghana*, all-conscious. – मयकोश – *mayakośa*, sheath made of intelligence. – वाद – [1]*vāda*, a system of Buddhist philosophy, thought-system. – स्कन्ध – *skandha*, (**b**) consciousness-group. – स्थिति – *sthiti*, (**b**) resting place for consciousness.

वितण्डा [2]*vitaṇḍā*, (**n**) wrangling, fallacious controversy, a kind of vāda.

वितथ *vitatha*, false, unreal.

विदेहमुक्ति *videhamukti*, (**v**) salvation attained at the time of bodily death as opposed to jīvanmukti.

वितर्क *vitarka*, deliberation, perverse argument or consideration.

वितान *vitāna*, magical awning.

विद्या *vidyā*, higher knowledge, science.

विद्युत् *vidyut*, lightning.

विद्वदनुभव *vidvadanubhava*, mystic intuition, experience of the learned.

विधान *vidhāna*, prescription.

विधि *vidhi*, (**m**) mandate, injunction, mandatory text; (**m**) vedic injunction, niyoga.

विधेय *vidheya*, predicate.

विनय *vinaya*, disciplinary regulation.

विनाश *vināśa*, destruction.

विनाशिन् *vināśin*, destructible.

1. See क्षणिकविज्ञानवाद. It teaches that nothing exists except thought.
2. स्वपक्षस्थापनाहीनः परपक्षव्युदासः ।

विपक्ष [1]*vipakṣa*, (**n**) not having the same characteristic minor term (subject), heteralogue, counter-example. – – *vyāvṛtta*, (**n**) absence of the indicative where th bandum is known to be absent.

विपाक *vipāka*, fruition, effect.

विपरीतख्याति *viparītakhyāti*, contrary experience.

विपर्यय *viparyaya*, opposite, perverse, converse.

विपर्यास *viparyāsa*, misconception, error.

विप्रतिपत्ति *vipratipatti*, doubt, diversity of opinion, mis hension.

विभव *vibhava*, (**p**) manifestation, evolution. – तृष्णा – desire for well-being.

विभाग *vibhāga*, division, disjunction.

विभु *vibhu*, all-pervasive, omnipresent. – त्व – *tva*, om sence.

विभूति *vibhūti*, (**p**) manifestation.

विमत्यधिकरण *vimatyadhikaraṇa*, a theme under dispute.

विमर्द *vimarda*, suppression.

विमला *vimalā*, pure, a stage in Buddhist philosophy.

विमुक्ति *vimukti*, release. – सुख – *sukha*, (**b**) bliss of release.

वियोग *viyoga*, disjunction, discorrelation, separation.

विरति *virati*, cessation, abstinence.

विरल *virala*, broken by intervals.

विराग *virāga*, non-attachment.

विराट् *virāṭ*, cosmos.

विरुद्ध *viruddha*, opposite, reverse, contradictory, (**n**) adver bans or reason.

1. सपक्षः साध्यवान्, विपक्षः साध्याभाववान् ।

virūpa, dissimilar.

virodha, contradiction.

vivaraṇa, explanation.

vivāda, dispute. – पद – *pada*, matter under dispute.

षा *vividiṣā*, desire to know.

vivarta, modification, conversion. – वाद – *vāda*, illusory-ppearance theory.

viveka, discrimination. – ख्याति – *khyāti*, (**b**) discriminate iscernment.

viśaya, doubt, one of the five components of adhikaraṇa.

iśva, universe, (**v**) name given to jīva in the state of vaking.

viśiṣṭa, distinct, qualified. – प्रतीति – *pratīti*, determinate ognition. – अद्वैत *–advaita*, qualified monism of Rāmānuja, Advaita but with a distinction.

viśeṣa, (**n**) particularity, ultimate individuality, one of the ategories in nyāya, difference. – गुण – *guṇa*, specific quaity.

ा *viśeṣaṇa*, attribute, adjective, qualifying adjunct.

द्वैत *viśeṣādvaita*, Advaita of a special kind or variety *viśeṣa*), Śrīpati's theory of Vedānta.[1]

viśeṣya, substantive.

viṣama, dissimilar, opposite.

viṣaya, subject or topic, proper recipient, object.

ता *viṣayitā*, subjectness.

न् *viṣayin*, that to which the object refers, subject.

viṣṭara, seat.

viṣvac, all-pervading, going or being everywhere.

[1] Śrīpati calls it भेदाभेदात्मकविशेषाद्वैत.

विहङ्गमार्ग *vihangamārga*, **(v)** one of the two ways of attaining mukti.

वीरासन *vīrāsana*, one of the principal postures in the practice of yoga.

वीर्य *vīrya*, prowess, might.

वृक्ष *vṛkṣa*, tree.

वृत्ति *vṛtti*, operation, condition, sense, quality, sustenance, expressive force, glossary. – ज्ञान – *jñāna*, knowledge arising from an operation of inner organ.

वृद्धि *vṛddhi*, growth.

वेग *vega*, velocity, speed.

वेद *veda*, self-authoritative and most sacred texts of the Hindus.

वेदना *vedanā*, feeling, suffering, act of knowing, torment.

वेदान्त *vedānta*, the system of philosophy propounded by Bādarāyaṇa Vyāsa, end of the Vedas.

वेदि *vedi*, sacred altar.

वैकुण्ठ *vaikuṇṭha*, **(p)** highest heaven.

वैकृत *vaikṛta*, secondary, transformed.

वैतण्डिक *vaitaṇḍika*, wrangler.

वैधर्म्य *vaidharmya*, dissimilarity, heterogeneity.

वैनाशिक *vaināśika*, destructionist.

वैयधिकरण्य *vaiyadhikaraṇya*, being in different case-relations.

वैयर्थ्य *vaiyarthya*, uselessness.

वैयाकरण *vaiyākaraṇa*, grammarian.

वैराग्य *vairāgya*, indifference towards sense objects.

वैशेषिक *vaiśeṣika*, the system of philosophy propounded by Kaṇāda.

वैष्णव *vaiṣṇava*, pertaining to Viṣṇu, same as Pāñcarātra.

क्त *vyakta*, manifested world.

क्ति *vyakti*, manifestation, individual.

ञ्जक *vyañjaka*, manifesting, phenomenalising.

ञ्जना [1]*vyañjanā*, phenomenal form, suggestive power of words, (**b**) form of cause.

तिरेक *vyatireka*, (**n**) negative premise. – दृष्टान्त – *dṛṣṭānta*, (**n**) negative example. – व्याप्ति – *vyāpti*, (**n**) negative concomitance, negative generalization. – सहचार – *sahacāra*, concomitance of negation.

धिकरण *vyadhikaraṇa*, relating to a different subject.

भिचार *vyabhicāra*, want of correspondence, wrong deviation. deviation, (**n**) too wide, pervasive, tautology.

भिचारित्व *vyabhicāritva*, variability, changeability.

र्थ *vyartha*, useless.

वच्छेद *vyavaccheda*, (**n**) differentiation.

वधान *vyavadhāna*, intervention, separation.

वधि *vyavadhi*, intervening space.

वसाय *vyavasāya*, determination.

वस्थापन *vyavasthāpana*, determinant, deciding.

वस्थाप्य *vyavasthāpya*, determinable.

वहार *vyavahāra*, designation, investigation, transaction, convention, parlance.

ष्टि *vyaṣṭi*, microcosm. – सृष्टि – *sṛṣṭi*, individual creation.

सन *vyasana*, longing.

ाकरण *vyākaraṇa*, (**b**) formal prophecy, grammar.

ाकृत *vyākṛta*, manifest, explained.

ाख्यान *vyākhyāna*, comment, interpretation.

1. विरतास्वभिधाद्यासु ययाऽर्थो बोध्यतेऽपरः ।
सा वृत्तिर्व्यञ्जना नाम शब्दस्यार्थादिकस्य च ॥

व्याघात *vyāghāta*, (**n**) contradiction, destruction.

व्यान [1]*vyāna*, one of the five vital vāyus (air).

व्यापक *vyāpaka*, all-pervading, pervading. – त्व – *tva*, being all-pervading.

व्याप्त *vyāpta*, pervaded, comprehended.

व्याप्ति [2]*vyāpti*, (**n**) invariable concomitance, pervasion. – ज्ञान – *jñāna*, (**n**) knowledge of relation.

व्याप्यत्वासिद्ध *vyāpyatvāsiddha*, unestablished in respect of its concomitance.

व्याप्यवृत्ति *vyāpyavṛtti*, pervasive.

व्यापार *vyāpāra*, functional activity, operation, activity, functioning, intermediate cause.

व्यावर्तक *vyāvartaka*, differentiating feature.

व्यावहारिक *vyāvahārika*, relative, colloquial, conventional, real for the purpose of human parlance.

व्यावृत्ति *vyāvṛtti*, absolute exclusion, non-existence of the sign, exclusion.

व्यासज्यवृत्ति *vyāsajyavṛtti*, partially contained.

व्यासंज्ञा *vyāsañjñā*, partially out of relation.

व्युत्पत्ति *vyutpatti*, learning.

व्यूह *vyūha*, (**p**) group, arrays of two (three) in incarnation.

व्यूहान्तर *vyūhāntara*, (**p**) sub-vyūhas.

1. विष्वग्गमनवान् अखिलशरीरवर्ती वायुः ।
2. साध्यवदन्यावृत्तित्वम् ।
व्याप्तिस्साध्यवदन्यस्मिन्नसम्बन्ध उदाहृतः ।
अथवा हेतुमन्निष्ठविरहाप्रतियोगिना ।
साध्येन हेतोरैकाधिकरण्यं व्याप्तिरुच्यते ।
द्वैविध्यं तु भवेद्व्याप्तेरन्वयव्यतिरेकतः ॥

व्रत *vrata*, religious act of devotion, vow.

व्रीहि *vrīhi*, grain.

श

शक्त *śakta*, having significatory power, capable.

शक्य *śakya*, sense derived from the primary function of a word, possible.

शक्ति *śakti*, significatory power, faculty, power, potency, female energy. – ग्रह – *graha*, learning of the significatory power. – नियम – *niyama*, (s) restriction of potencies (causes). – वाद – *vāda*, the Naiyāyika theory of power of expression of words.

शङ्का *śaṅkā*, doubt.

शबल *śabala*, variegated, coloured.

शब्द *śabda*, word, sound, revelation, verbal proof. – अर्थ – *artha*, the word and its object. – तन्मात्र – *tanmātra*, subtle sound. – प्रमाण – *pramāṇa*, verbal source of knowledge. – ब्रह्मन् – *brahman*, word, sound, Brahman. – वृत्ति – *vṛtti*, significative power.

शरणागति *śaraṇāgati*, self-surrender, seeking succour.

शरीर *śarīra*, body. – त्रय – *traya*, three-fold physical body.

शशिन् *śaśin*, moon.

शाक्य *śākya*, people of Śaka clan, Buddhist.

शाखा *śākhā*, branch, school.

शाट *śāṭa*, (j) complete removing of action.

शान्त *śānta*, quiescent, tranquil. – उदित – *udita*, (p) occasionally manifest.

शारीरकमीमांसा [1]*śārīrakamīmāṃsā*, enquiry on the spiritual subject: soul, etc.

1. So named after śārīra, which is the human individual soul.

शाब्द *śābda*, verbal. – ज्ञान – *jñāna*, verbal cognition. – बोध – *bodha*, verbal cognition.

शाब्दी भावना *śābdībhāvanā*, (**m**) verbal injunction.

शास्त्र *śāstra*, science, scripture. – आभास – *ābhāsa*, fallacious system.

शास्तृ *śāstṛ*, ruler, spiritual teacher.

शिक्षा *śikṣā*, teaching, one of the six aṅgas of the veda.

शिल्प *śilpa*, art.

शिष्ट *śiṣṭa*, true observer of the vedic rituals. – आचार – *ācāra*, doings of the above.

शिष्य *śiṣya*, pupil.

शीत *śīta*, cold.

शुक्ति *śukti*, nacre, pearl-shell, conch-shell.

शुक्ल *śukla*, white.

शुचि *śuci*, clean, pure.

शुद्ध *śuddha*, pure. – तत्त्व – *tattva*, (**p**) pure matter. – वर्ग – *varga*, pure group. – अद्वैत – *advaita*, pure monism.

शुभ *śubha*, auspicious.

शून्य *śūnya*, void. – वाद – *vāda*, the theory of relativity of Buddhists.

शेष *śeṣa*, remainder, (**m**) aṅga.

शेषिन् *śeṣin*, whole ; (**m**) aṅgin.

शैव *śaiva*, worshipper of God Śiva.

शोक *śoka*, sorrow.

श्याम *śyāma*, black.

श्रद्धा *śraddhā*, interest, faith. – शास्त्र – *śāstra*, religion of faith.

श्रमण *śramaṇa*, Buddhist monk.

श्रमभूमि *śramabhūmi*, (**b**) stage of effort.

ŝravaṇa, auditory organ, ear, hearing, learning by hearing.

rāddha, annual obsequy.

ī, fortune, wealth, beauty.

ʼuta, learning, heard. – अर्थापत्ति – *arthāpatti*, implication lerived from what is heard.

ruti, revealed texts, veda.

śreyas, welfare.

ŝrotra, organ of hearing.

śloka, verse.

ार *śvetāmbara*, a sect of Jainas.

ष

ळ [1]*ṣaṭsthala*, six kinds of upāsana of liṅga according to Śrīpati.

तन *ṣaḍāyatana*, (**b**) six organs of sensation.

स

saṁjñā, name, ideation, perception.

saṁyama, constraint.

। *saṁyukta*, joined together, related (elements). – अद्वैत – *advaita*, same as Viśiṣṭādvaita.

। *saṁyōga*, union, contact, (**n**) conjunction.

saṁvāda, union, agreement, resemblance.

त्ति *saṁvitti*, cognition, knowledge, feeling.

.. श्रवणमननविशिष्टज्ञानानुगतनिदिध्यासनात् षट्स्थलपरमशिवसाक्षात्कारे तादात्म्यं ारणं निर्दिश्यते ।

According to Śrīpati, Ṣatsthala is the connecting link between the an and Brahman. The Ātman attains Brahmatva by jñāna and jñāna is ined by draṣṭavya (closely examining the truth), śrotavya (by hearing the is by upadeśa), mantavya (by meditation), and nididhyāsitavya (by firm entration). If jñāna is obtained in this manner, the result is that Jīva mes Śambhu.

संवृत *saṁvṛta*, subjective. – सत्य – *satya*, empirical reality, (b) conventional truth.

संवृति *saṁvṛti*, (b) empirical truth.

संशय *saṁśaya*, doubt.

संसर्ग *saṁsarga*, contact, coherance. – अध्यास – *adhyāsa*, (v) identification of self with the inner organ by juxtaposition.

संसार *saṁsāra*, material or temporal life, cycle of birth and rebirth, transmigration, bondage of self, phenomenal world.

संस्कार *saṁskāra*, (n) embellishment, perfection, momentum, reminiscent impression or subliminal impression ; (b) latent disposition, action.

संस्कृत *saṁskṛta*, refined, combined.

संस्थान *saṁsthāna*, configuration.

संहत *saṁhata*, combined.

संहार *saṁhāra*, destruction, withdrawal.

संहिता *saṁhitā*, cardinal teaching, collective, narrative.

सकम्पप्रवृत्ति *sakampapravṛtti*, tremulous or halting or hesitating effect.

सकल *sakala*, all.

सकाम *sakāma*, desirous.

सगुण *saguṇa*, determinate, qualified, dualistic.

संक्षेप *saṅkṣepa*, summary.

सङ्कर *saṅkara*, mixing.

सङ्कल्प *saṅkalpa*, purposing, determination, resolve, will to be, imagination.

संकुचित *saṅkucita*, shortened.

सङ्केत *saṅketa*, indication, convention. – मनस्कार – *manaskāra*, conventional conception.

सङ्कोच *saṅkoca*, contraction, restriction, limitation.

संक्रान्ति *saṅkrānti*, union, passing over. – वादिन् – *vādin*, a school of Buddhists.

सङ्ख्या *saṅkhyā*, number, knowledge.

सङ्गति *saṅgati*, relevancy, unison.

संग्रह *saṅgraha*, compilation, compendium.

सङ्घ *saṅgha*, group, society.

सङ्घात *saṅghāta*, combination, whole, aggregate.

सच्चिदानन्द [1]*saccidānanda*, existence-knowledge-bliss.

सजातीय *sajātīya*, of the same quality.

सञ्चित *sancita*, accumulated (karma).

सत् *sat*, being, existence, real, existent. – कार्य – *kārya*, effect pre-existent in cause. – वाद – *vāda* (**s**) theory of effect existing in the cause. – ख्याति – *khyāti*, an illusory perception of a thing at a time and place where it really is not, such as the perception of a snake in rope where it is not. – प्रति-पक्ष – *pratipakṣa*, (**n**) opposable reason.

सत्ता *sattā*, existence, being. – समवाय – *samavāya*, inherent existence.

सत्त्व *sattva*, goodness, harmony; (**s**) one of the three guṇas, a living being. – त्याग – *tyāga*, (**s**) abandonment of existence.

सत्य *satya*, reality. – काम – *kāma*, lover of truth. – लोक – *loka*, heaven of truth, abode of Brahmā. – वाद – *vāda*, truism. – सङ्कल्प – *saṅkalpa*, unfailing mental resolve.

सदसदात्मक *sadasadātmaka*, both *is* and *is-not*; it is as it self; it *is not* as itself.

सदाचार *sadācāra*, see शिष्टाचार.

सद्योमुक्ति *sadyomukti*, immediate absolution.

1. नित्यज्ञानसुखस्वरूपं ब्रह्म ।

सद्वारिका *sadvārikā*, mediate. – सृष्टि – *sṛṣṭi*, mediate creation.

सद्धेतु *saddhetu*, (**n**) valid probans.

सन्तति *santati*, continuity, progeny.

सन्तान *santāna*, serial order, continuity, progeny, series.

सन्तानिन् *santānin*, unit in the serial number.

सन्तोष *santoṣa*, pleasure.

सन्दिग्ध *sandigdha*, (**v**) uncertain, doubtful, doubtful probans.

सन्ध्योपासन *sandhyopāsana*, prayers morning and evening.

सन्निकर्ष *sannikarṣa*, relation, contact.

सन्निधि *sannidhi*, proximity.

सन्निपातिन् *sannipātin*, (**m**) a kind of auxiliary.

सन्न्यास *sannyāsa*, renunciation, asceticism.

सन्न्यासिन् *sannyāsin*, mendicant.

सपक्ष *sapakṣa*, similar instance, homologue. – सत्त्व – *sattva*, (presence of the indicative where the probandum is knov to be present.

समत्व *samatva*, equality, resemblance, (**n**) parity.

समनन्तर *samanantara*, immediately contiguous. – प्रत्यय – *praty ya*, (**b**) a type of causal relation.

समनियत *samaniyata*, invariable concomitant.

समन्वय *samanvaya*, mutual connection, sequence.

समभिव्याहार *samabhivyāhāra*, verbal context.

समय *samaya*, time, moment, opportunity.

समवाय [1]*samavāya*, (**n**) inherence.

1. द्रव्यादीनां कपालादौ द्रव्येषु गुणकर्मणोः ।
तेषु जातेश्च संबन्धः समवायः प्रकीर्तितः ॥

समवायिन् *samavāyin*, constitutive. – कारण – *kāraṇa*, (n) constitutive or inherent or intimate cause.

समवेत *samaveta*, intimately united.

समष्टि *samaṣṭi*, totality, microcosm, generality. macrocosm

समाधान *samādhāna*, reply.

समाधि *samādhi*, trance, (y) last stage of Rāja yoga (embracing dhyāna), concentration.

समान [1]*samāna*, a kind of vāyu (air). – अधिकरण – *adhikaraṇa*, coexistent. – अभिहार – *abhihāra*, blending of similar things.

समापत्ति *samāpatti*, state of balance.

समास *samāsa*, brief, compound of words.

समारोप *samāropa*, imposition, doubt, misconception.

समाहार *samāhāra*, collocation.

समुच्चय *samuccaya*, aggregations; (v) the doctrine of combination of 'work and knowledge' accepted by Rāmānuja etc.

समुत्पाद *samutpāda*, origination, causation.

समुदाय *samudāya*, group, collection.

समूह *samūha*, multitude, mass, collection. – आलम्बन – *ālambana*, group-cognition.

सम्पत्ति *sampatti*, successful realisation, attainment.

सम्प्रज्ञा *samprajñā*, self-possession.

सम्प्रज्ञात *samprajñāta*, (y) a kind of samādhi.

सम्प्रतिपत्ति *sampratipatti*, comprehension, consensus.

सम्प्रयुक्त *samprayukta*, (b) united (cause).

सम्बन्ध *sambandha*, relation, connection, a form of cause.

सम्बोधन *sambodhana*, addressing.

1. शरीरमध्यगतोऽशितपीतान्नादिसमीकरणकरः वायुः ॥

सम्भव *sambhava,* (**n**) happening, probability, deduction.

सम्भेद *sambheda,* connection.

सम्भोगकाय *sambhogakāya,* body of bliss.

सम्यग्ज्ञान *samyagjñāna,* true knowledge.

सर्पविद्या *sarpavidyā,* snake-lore.

सरूप *sarūpa,* similar.

सर्ग *sarga,* generation, creation, beginning.

सर्व *sarva,* all, everything. – आत्मन् – *ātman,* omnipresent. – भूत – *bhūta,* all-supporting. – व्यापक – *vyāpaka,* all-pervading. – व्यापिन् – *vyapin,* all-pervading.

सर्वज्ञ *sarvajña,* omniscient. – त्व – *tva,* omniscience.

सर्वत्रग *sarvatraga,* omnipresent.

सर्वास्तिवादिन् *sarvāstivādin,* a school of Buddhist philosophers also called Vaibhāṣikas.

सविकल्पक *savikalpaka,* differentiated, conceptual, determinate, mediate. – ज्ञान – *jñāna,* (**m**) conceptional perception, determinate perception.

सव्यभिचार *savyabhicāra,* (**n**) inconclusive or straying (reason).

सहकार *sahakāra,* acting jointly.

सहभूहेतु *sahabhūhetu,* (**b**) co-operative cause.

सहेतुकविनाश *sahetukavināśa,* caused destruction.

सहोक्ति *sahokti,* (**b**) togetherness, associated reference, joint mention.

सहोपलम्भ *sahopalambha,* (**b**) invariable association, joint perception.

सांसिद्धिक *sāmsiddhika,* natural.

साकारवादिन् *sākāravādin,* system of thought which holds that consciousness assumes a form in the process of cognition.

साङ्कर्य *sāṅkarya,* mixture, promiscuity.

साक्षात्कार *sākṣātkāra*, direct perception, sight of God.

साङ्ख्य *sāṅkhya*, one of the six systems of Indian philosophy.

सात्त्विक *sāttvika*, a thing characterised by *sattva* (goodness).

सादृश्य *sādṛśya*, similarity, likeness.

साधन *sādhana*, instrument, means, equipment, inferrant, accomplishment. – चतुष्टय – *catuṣṭaya*, four qualifications for Brahmavidyā.

साधर्म्य *sādharmya*, similarity.

साधारण्य *sādhāraṇya*, equipoise, common, general.

साधुमती *sādhumatī*, (**b**) good thought, a stage in Buddhist philosophy.

साध्य *sādhya*, (**n**) probandum, major term. – विकल – *vikala*, (**n**) devoid of the probandum. – साधनधर्म – *sādhanadharma*, objective of the probans and the probandum.

सानन्द *sānanda*, (**y**) a kind of samādhi.

सान्त *sānta*, having an end.

सापेक्षत्व *sāpekṣatva*, state of dependence.

सामग्री *sāmagrī*, apparatus, whole causal apparatus.

सामयिकाभाव *sāmayikābhāva*, temporary non-existence.

सामर्थ्य *sāmarthya*, vitality, capability.

सामानाधिकरण्य *sāmānādhikaraṇya*, being in apposition, co-existence.

सामान्य *sāmānya*, (**n**) universal, generality, genus. – छल – *chala*, (**n**) general causistry. – विशेष – *viśeṣa*, generic differentia. – विशेषसमुदाय – *viśeṣasamudāya*, aggregate of generic and particular qualities.

सामान्यतोदृष्ट *sāmānyatodṛṣṭa*, (**m**) one of the two kinds of anumāna.

साम्य *sāmya*, equipoise, likeness.

स्याद्वाद *syādvāda*, (**j**) assertion of possibility and non-possibility of things; agnostic doctrine of the Jainas.

स्व *sva*, property, own.

स्वतन्त्र *svatantra*, uncontrolled, free, self-sufficient, independent, free to act.

स्वतोग्राह्य *svatogrāhya*, intrinsically comprehensible.

स्वतोजन्य *svatojanya*, intrinsically producible.

स्वतोव्यावर्तक *svatovyāvartaka*, self-discriminating.

स्वतोव्यावृत्त *svatovyāvṛtta*, self-differentiated.

स्वतःप्रामाण्य *svatafprāmāṇya*, (**m**) theory of self-evidence.

स्वप्न *svapna*, dream. – जाग्रत् – *jāgrat*, waking state within the dreaming state. – सुषुप्ति – *suṣupti*, state of deep sleep within a state of dream. – स्वप्न – *svapna*, perfectly dreaming state.

स्वप्रकाश *svaprakāsa*, self radiant, self-luminous.

स्वभाव *svabhāva*, character. – भिन्न – *bhinna*, naturally divided.

स्वर *svara*, Vedic accent, voice.

स्वरूप *svarūpa*, own form, essential attribute. – सम्बन्ध – *sambandha*, self-relation, self-linking. – असिद्ध – *asiddha*, (**n**) unestablished in respect of itself.

स्वर्ग *svarga*, region of heaven.

स्वर्लोक *svarloka*, heaven.

स्वलक्षण *svalakṣaṇa*, distinct character. – आत्मा – *ātmā*, (**v**) specific individuality.

स्ववचनविरोध *svavacanavirodha*, self-contradiction.

स्वसन्तान *svasantāna*, (**b**) one's self.

स्वसंवित्ति *svasaṁvitti*, self-cognition.

हेति *heti*, weapon.

हेय *heya*, rejectable.

होतृ *hotṛ*, sacrificer, one of the performers of the sacrifice.

होम *homa*, sacrifice.

ह्रस्व *hrasva*, short.

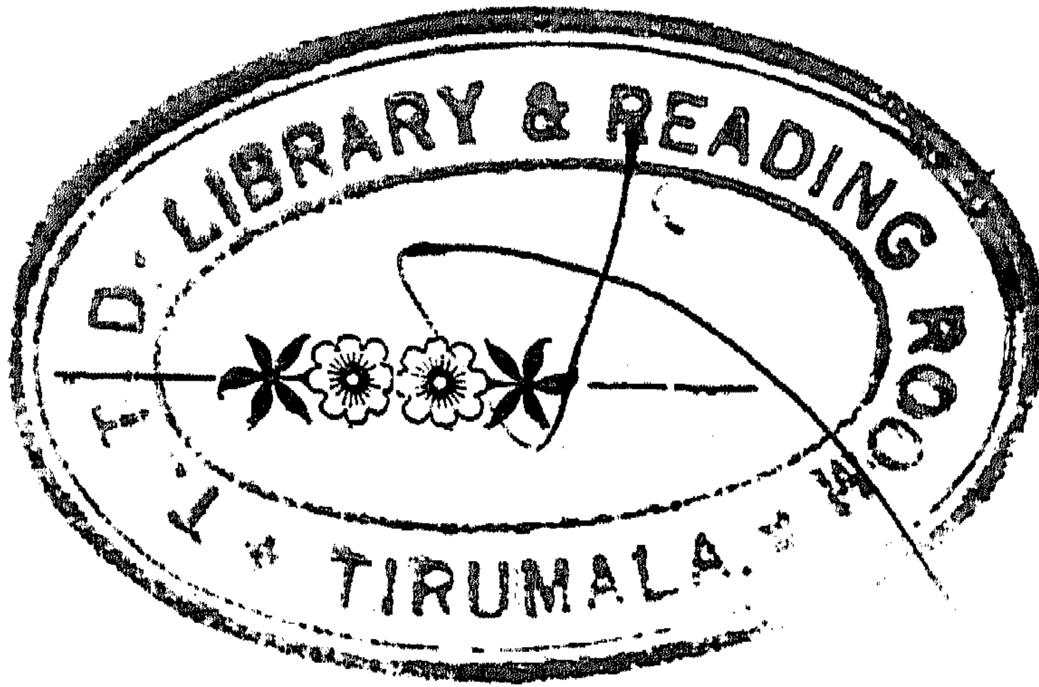
ह्रास *hrāsa*, shortening.

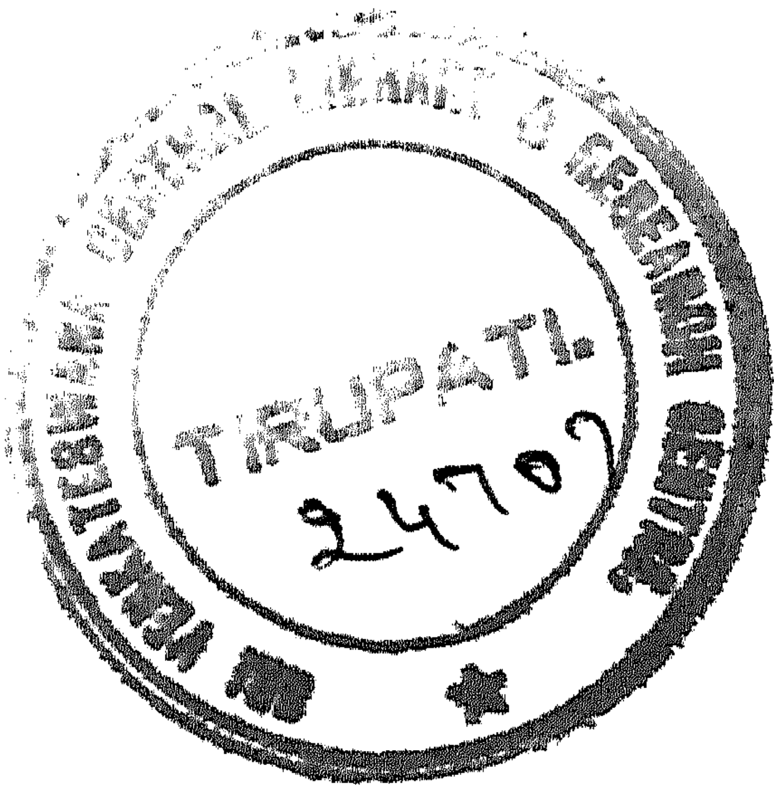
ह्लाद *hlāda*, bliss, pleasure.

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स्वसंवेदन *svasaṁvedana*, self-cognition.

स्वातन्त्र्य *svātantrya*, liberty of action.

स्वाध्याय *svādhyāya*, study of the Vedas.

स्वाभाविक *svābhāvika*, natural, essential.

स्वामिन् *svāmin*, lord, master.

स्वार्थ *svārtha*, one's own benefit. – अनुमान – *anumāna*, (**n**) inference for one's own benefit.

स्वालक्षण्य *svālakṣaṇya*, definite character of a thing.

स्वेतरभेद *svetarabheda*, difference from the rest.

स्वेद *sveda*, heat, sweat.

स्वेदज *svedaja*, produced from sweat.

ह

हंस *haṁsa*, swan, Brahman, prāṇa, a kind of sannyāsin.

हरित *harita*, green.

हान *hāna*, rejection, escape.

हिंसा *hiṁsā*, violence.

हीन *hīna*, bereft. – यान – *yāna*, a school of Buddhism.

हेतु *hetu*, (**v**) cause, probans, reason, valid reason, middle term. – उपनिबन्ध – *upanibandha*, causal series. – आभास – [1]*ābhāsa*, (**n**) fallacious reason, semblance of reason, defective probans.

हृदय *hṛdaya*, heart. – ग्रन्थि – *granthi*, knot of the heart, ignorance rooted like a knot.

1. हेतुदोषः पञ्चविधः —

अनेकान्तो विरुद्धश्चाप्यसिद्धः प्रतिपक्षतः ।
कालात्ययापदिष्टश्च हेत्वाभासस्तु पञ्चधा ॥

अनुमितिकारणीभूताभावप्रतियोगियथार्थज्ञानविषयत्वम् । यद्विषयत्वेन लिङ्गज्ञानस्यानुमितिप्रतिबन्धकत्वम् । जायमानं सत् यदनुमितिप्रतिबन्धकं तत्त्वं वा हेत्वाभासत्वम् ।